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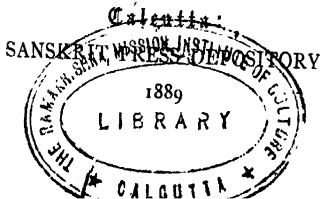
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AN
ENGLISH TRANSLATION
OF THE
DASAKUMARA CHARITA

(As Edited by Pandit Giris Chandra Vidyaratna)

WITH
A CRITICAL INTRODUCTION AND COPIOUS WORD-NOTES

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INTRODUCTION.

The Date.—The Date of Dandī is hard to determine. A profound darkness covers the lives of Sanskrit authors. All the various attempts that have been made by industrious European scholars, to dispel this gloom, have contributed to making the darkness visible. The scant success of these attempts need not be viewed as discouraging; and we have great hopes of a systematic chronology being evolved from the acute and laborious scrutiny which Sanskrit works are at present undergoing under the keen glance of European critics. But up to this time, the results of this pretentious scrutiny have been little better than nothing, leading us to conclusions, if it has led to any, hopelessly at war with the traditions of the country. Thus the *Mahābhārata* has been pronounced an-

terior to the *Rāmāyana*. The *Navaratna* or group of nine gems has been exploded ; Vikramāditya, in whose court Kalidāsa flourished, has been relegated to the sixth century, and the eternal Vedas themselves have been declared only twenty-seven or thirty-six centuries old. Not that I consider all this absurd ; in fact, very cogent reasons have been advanced in its support. I only point out that this is hopelessly in conflict with the tradition.

The date of Dandī will have to be decided mainly by internal evidence ; and this would have sufficed, if Indian history had been at all clearer than the history of Indian authors. The whole story hangs upon the occurrence of a fight between राजद्रुम the king of Magadha, and क्षत्रमार the king of Málava. Allies also are named ; but all this avails nothing in as much as क्षत्रमार and राजद्रुम are unknown personages that but for Dandī would have passed into the limbo of oblivion. The kings of कच्छ, सुरना, and other places, take part in the conspiracy which deprives क्षत्रमार of his throne ; but we know nothing of the personal history of these kings. All that we gather is this : that the country was rent by various feuds. We know for certain that such feuds, always the precursor of a country's fall, characterised India just before the Mahometan conquest ; and so we come to the conclusion that the time of the story is the tenth or

eleventh century, just preceding the Mahometan occupation of India. And so, Dandī must have lived either in the eleventh or in the twelfth century.

But are there any allusions to the Mahometans? There are allusions to them under the names of खेच्छ and दमुs. This corroborates the previous surmise. Before their conquest, the Mahometans were likely to be looked upon as robbers, making petty forays but following no sustained scheme of conquest.

Dandī is said to have lived in the time of Bhoja, the king of Dhārā, whose date is ascertained by Major Wilford as lying between 1042 and 1066. * But how can that be considering that Dandī speaks of पण्डितर्षा, a prince who could not certainly have come after himself, as श्रीनवशम्भुदणम्, or the ornament of the dynasty of Bhoja? This would conclusively prove that Dandī came after Bhoja. So much the better; because that will enable Prof. Wilson to bring down the date to the twelfth century. Or you may take shelter in the benign theory of interpolations and many Bhojas.

Prof. Max-Muller who has done yeoman's service to Anglo-Oriental literature by solving the riddle of the Sanvat era, to his own satisfaction at least, is of opinion that Dandī was surely

* The dates are put down from memory.

anterior to Vána, a poet in the court of Harshavardhana whose date is indisputably fixed, on the strength of Hiouen Thsang's evidence, to be the middle of the seventh century after Christ. Thus, Dandī, he concludes must have lived in the sixth century at any rate.

Dandī, in his *Kāvyaḍarsa*, a treatise on rhetoric, alludes to *सेतुबन्ध*, a poem ascribed to Kalidasa. But Kalidasa himself has been brought down from his seat of antiquity to the sixth century. And this combined with the absence of identifiable quotations, goes to strengthen Prof. Max Muller's conclusion.

The name of the author, also runs against his antiquity. Dandī, or a bearer of Danda, means a man in the fourth or the *pravrajya* state. There was however founded a sect of *Dandī's* in a more special sense, by Sankara who himself embraced the *danda* without going through the *गृहस्थाश्रम* or householder-stage beforehand. Thus the word is very frequently seen, used as an appellative, before many names of repute in Sanscrit literature. The author is always quoted under the name *Śrī* or *Śrīmat Dandya'cha'ryya*, and it is quite possible that the term *dandī*, primarily a significant name, and originally bestowed upon the author from his rod, was subsequently crystallised into a proper name. If then, Dandī did really belong to the class founded

by Sankarāchāryya, we are compelled to give him a date posterior to the revival of Brahmanism in the eighth or ninth century, the date of Sankara being almost unanimously accepted to be eight hundred years after Christ. But it must be acknowledged that no person who has not got a particular theory to support, would consider this argument at all conclusive.

Two other books are ascribed to the same author: a book on metre named *Chhandovichiti* and a drama entitled *Mallikāmruta*. The latter book has been edited by Pandit Taranatha. It bears upon it the name of Uddanda, who according to the *Bhoja Pravaṇḍha*, lived in the time of that king. Pandit Taranatha comes to the conclusion that Uddanda and Dandī are the selfsame person; the etymological affinity of the two terms of course, being the chief argument in support of the theory.

Sir Monier Williams sets down the *Dasakumar* among fables or children's story books, and believes it was written in the twelfth or thirteenth century. Prof. Weber believes our author to have lived either in the eleventh or the twelfth century; but does not controvert Prof. Max-Müller's position.

From *Kāvyaḍarsa* it appears that Dandī must have lived in an age of keen literary controversy. He himself fights with the vigor and violence of a partisan on the side of

the *Vaidarbhi* style of composition against the *Goudī*. He is aware of various other species of composition such as the *Pa'ncha'li*, and the *Ma'gadhi*, but his entire time and energies are devoted to establishing the transcendent superiority of the '*Vaidarbhi*' over the rival *Goudī*' style of composition. This goes to show that Dandī must have lived in and breathed the same atmosphere as Vamana, and must have been a great deal anterior to the more refined rhetorical criticism of the days of Avinava'cha'ryya whose disciple Mammatha seems to allude to Dandī, in the same way as we would allude to himself. The period of the prosperity of the *Goudīya* style was the eleventh century; and critics can not possibly be very far wrong in placing him in that century.

The kind of Literature to which the *Dasakumaracharita* belongs.—The *Dasakumaracharita* belongs to the *Akhyāyikā* division of Sanscrit prose. There is a conventional contrast set up between the *Katha*' and the *Akhyāyika*', which, however, the student should remember, Dandī denies. The *Dasakumaracharita* does not fit in exactly with any of the various definitions that have been proposed of the *Akhyāyikā*. In practice, the rhetorical conventions, bearing upon the subject, most probably of a late origin, have wanted authority from the beginning, and have been almost always set aside. Dandī's

own view is this: the *Akhyāyikā* is the same thing as the *Kāthā*, they being only different designations of the same thing. The difference is not essential, but verbal. Just as घट and कलस are different designations of the same thing, so the *Kāthā* and the *Akhyāyikā* mean the same thing.

Nothing could surprise me more than Pandit Girish Chandra Vidyaratna's citation of this passage in the *Kātyā'darsa*, a rhetorical treatise by the same author,

अपादः पदमलानीयदमाख्यायिका कथा ।

इति तस्य प्रमेदा ईति, तथैवाख्यायिका किल ।

नायकैरेव वाक्यान्वा नायकैरेवतर्क वा ॥

as demarcating the *Kāthā* from the *Akhyāyikā*. It is impossible not to entertain deep reverence for orthodox *savants* like Pandit Vidyaratna. To us, whose whole stock of knowledge is made up of little crumbs of information, very frequently acquired at second hand, these representatives of orthodox learning loom at a distance as awful figures that are great by divine right and that were never meant to be roughly handled but only to be adored. It therefore causes great pain to our feelings whenever provoking absurdities render it impossible for us to continue in this old reverential attitude. The passage cited, detached from the context, can only mislead the reader. I shall give the whole of the

passage in the *Ka'vyadarsa* bearing upon this point.

अपादः पदसन्तानी गद्यमाख्यायिका कथा ।
 इति तस्य प्रभेदौ द्वौ तयोराख्यायिका किल ॥
 नायकेनैव वाच्यान्या नायकेनतरिण वा ।
 स्वगुणाविक्रिया दीर्घी नात्र भूतार्थशंसिनः ॥
 अपित्वनियमो दृष्टमवाप्यन्यैरुदीरणात् ।
 अन्यो वक्ता स्वयं वेति कौटुम्बा भेदलक्षणम् ॥
 वक्ताप्यपरवक्ता च सीक्तासत्यञ्च भेदकम् ।
 चित्रमाख्यायिकाया येत् प्रसङ्गेन कथामपि ॥
 आर्यादिवत् प्रवेशः किं न वक्तापरवक्तायोः ।
 भेदश्च दृष्टो लक्ष्मादि रूक्मासौ वान् किं ततः ॥
 तत् कथाख्यातृकेत्येका जातिः सनादयाङ्किता ।
 अत्रैवान्तर्भविष्यान् शेषाद्याख्यानजातयः ॥

{Prose is a series of words not in metre. There is a conventional division of prose into the *Kathā* and the *Akhyāyikā*. The latter, it is asserted, is to be delivered by the hero, while the other may be related by the hero himself or by any other person. It is asserted that, in the *Akhyāyikā* if the hero describes his own excellence, it is no fault, so long as he keeps himself within the limits of truth. But this division can not hold good in as much as, there is no fixity of the criterion, the *Akhyāyikā* frequently containing speeches delivered by other characters than the hero. Then again, narration by the hero himself, or by any other, can never afford

a sound *fundamentum divisionis*. So this school is refuted. There is another school which maintains the distinction but on different grounds. It holds that a sprinkling of वक्त्र and अपरवक्त्र metres with a division of the book into उच्छास's, characterises the आख्यायिका. But, can not the same thing find entrance into a *Katha' ka'vya*? You will allow an *a'rya* sloka, but will grudge the *Katha'ka'vya* वक्त्र and अपरवक्त्र slokas. And if the one is divided into *lambhas* and the other into *ucchvasas* what does it matter? Therefore we say that कथा and आख्यायिका are different names of the same species and not different species.

From this, it will readily appear that Dandi does not sympathise with this division. In नायकैर्भव वाच्यान्वा नायकैर्नितरेण वा, he does not express his own views, but only lays down the position of his adversary पक्षेपक्ष, in order that he may more conveniently refute his theory. And I would beg to ask Pandit Vidyaratna, as to how he can possibly reconcile this definition with the character of the book he edits. The *Dasakumaracharita* is not a speech by a single person. There are a great many narratives in it, which are related not by the hero, but by his friends. Now, it will be preposterous to assert that the book has got a legion of heroes, the author himself being included under them.

The following is to be found in the *Sa'hi-tyadarpana* on this subject :—

कथायां सरसं वस्तु पद्यैरेव विनिर्दिष्टम् ।
 कचिदवभवेदार्था कचिदक्तापवक्तके ॥
 आदौ पद्यं नमस्कारः खलादं वृत्तं कौत्सनम् ।
 आख्यायिका कथावत् स्यात् कचेवंशादिकौत्सनम् ॥
 अस्यामन्यकवीनाञ्च वृत्तं पद्यं कचित् कचित् ।
 कथांशानां व्यवच्छेद आश्वास इति वध्यते ॥
 आर्या वक्तापवक्ताणां कृन्द्सा येन केनचित् ।
 अन्यापदेशिनाश्वासमुखे भावार्थं सूचनम् ॥

It is hopeless to try to reconcile this definition with the character of the *Dasakumaracharita*. Visvanatha most probably would look upon the *Dasakumara* as a children's story book and nothing more. In the *critti* to this passage, Visva'natha says “अपिबनियमी दृष्टस्तवाप्यन्यैरुदीरणात्” इति दृष्ट्याचाश्वेवचनत् कचिदाख्यायिका नायकेनैव निवहत्या इत्याहलदयुक्तम् । This might have misled Pandit Vidyaratna. वचनात् is not to be construed with आहुः but with अयुक्तम् the meaning being ;—some say that the आख्यायिका is to be narrated by the hero; but that is refuted by the authority of दण्डी who asserts that (अपिबनियमीदृष्टस्तवाप्यन्यैरुदीरणात्) there are violations of this dictum, speeches from others frequently occurring in an *Akhyayika*.

The Prose of the Dasakumara:—
 The *Dasakumara* is written in prose. Prose-writings are divided into four kinds : सुक्तक, वृत्तगति,

चूर्णक and उत्कलिकाप्राय. The सुक्तक is free from compounds; वृत्तगन्धि has a sprinkling of fragmentary metres; चूर्णक has short compounds, while the उत्कलिकाप्राय is characterised by big compounds. The पूर्वपौडिका is written mostly in the *chūrnaka* style, while the rest of the book is characterised by the *utkalika'praya*, with a large sprinkling of वृत्तगन्धि prose in both. The lines of the *Sa'hityadarpana* bearing on this are :—

वृत्तवर्णाज्जमितं गद्यं सुक्तकं वृत्तगन्धि च ।

मन्दोत्कलिकाप्राय चूर्णकं च चतुर्विधम् ॥

आद्यं समासगन्धितं वृत्तभागयुतं परम् ।

अन्यदीर्घसमासाद्यं तु व्यञ्जनात्मकम् ॥

How the *Dasakumaracharita* is a *Kāvya*.—Next, the *Dasakumaracharita* is a *kāvya* which is succinctly described by Visvanatha as रसात्मक वाक्यम् or aesthetic composition. Dandi's description of the *kāvya* शरीर or the body of the *kāvya* is this : शरीरं तावदिष्टार्थं अर्थच्छिन्ना पदावली, or a series of words aiming at effect. Now what is this इष्टार्थ or desired effect? इष्टार्थं is सप्तदशविधोऽर्थः, that meaning which can be appreciated by men of refined feelings,—by appreciative readers.

The style.—The style of the *Dasakumaracharita* is, if possible, more difficult to determine than the kind of literature to which it belongs. This is due to two causes ; first, the blending of the different styles laid

down in books of rhetoric which is a feature of a great many master-pieces in Sanscrit literature besides the present subject of criticism; and secondly, the extensive additions and probably interpolations which the book has undergone.

Of late, there has grown up a custom of judging Sanscrit works by European canons. No course could have been more fundamentally unsound than this. The European code of criticism is ever varying; and it is so because there is no tyrannical convention demanding slavish obedience in Europe, such as ruled in India. There is ample room for the exercise of personal thought, for the play of individual fancy in European criticism. For a time, Aristotle exercised sovereign influence, and from his judgment, there was no appeal. But his ascendancy was shaken: with the dispersion of the mediæval gloom, personal thought was busy investigating the causes of things. Nature became the supreme court of appeal. Some respect might be due to the hoary Stagirite; but slavish obedience, his code could not possibly command, because, after all, it was a human code. In England, we know, this free spirit produced the exuberant poetry of the Elizabethan era. It very soon however led to extravagance, and then there arose the critical school of which Dryden was a most prominent repre-

sentative. At present, the European press is most prolifically pouring forth books of psychological and æsthetic criticism, driving the reader breathless with the weight of this shower.

Happily or unhappily, such is not the case with Sanscrit literature. Eras of anxious investigations and passionate disputes might have preceded the treatises that rule in our day. But once established, their truth has never been impeached. They have been environments imposed as it were by Nature herself upon inspired souls, which were never to become the subject of sceptical reasoning, but to which all aspirants for literary honors were to conform themselves, exactly as we conform to the eternal almighty laws that surround our being. Characters like Tito Melema, Emma Peggotty or Moll Flanders could never be the subject of delineation to a Sanscrit author. He could never be so audacious as to write a piece like the last act of Macbeth or of Hamlet. The fact is, that the fine literature of the Hindus is more ideal than that of any other race. Life with all its lights and shades, is never the subject of painting with them. The unnaturalness of Edmund or the passion of Lear, no Sanscrit dramatist would ever think of painting, even if he could, because such characters have not got the requisite purity or serenity

about them. If Goethe was raptured with the beauties of the *Sacuntalá*, it is a fact immensely to the credit of Kalidása who could display such keenness of psychological insight, walled about as his genius was by the inflexible canons of an inexorable code of criticism. Bhavabhúti, in his *Uttara-Rámacharita* and to some extent in his *Múlati-múdhava* also, displays great knowledge of the human soul. But all this is in full conformity with the rules of rhetoric. No death scene, no marriage scene ever occurs in any part of their dramas. So, we can not blame Hindu authors for not saying what they could not possibly say, or for saying things which they were compelled to say by their very creed. Now, let us examine the *Dasakumáracharita* in the light of the Hindu rhetorical code.

The main part of the *Dasakumáracharitam* belongs to the *Vaidarvī* style of composition. रीति, in Sankrit corresponds to *style*. It is described by Vámana as the soul of fine composition, and is defined as विशिष्टा पदरचनारीतिः । विशिष्टा is explained as विशेषवती, and विशेष, as गुणात्मा springing from good qualities. Now rises the question what is *guna*? There are no less than ten *gunas*, according to Dandī, distinguishing composition.

श्लेषः प्रसादः समता साधुर्थं सुकुमारता ।

अर्थव्यक्ति रुदारत्व मीजः कान्ति समाधयः ॥

श्लेष etymologically means *cohesion* or *embrace*, and in rhetoric, it means compactness. प्रसाद is perspicuity, ; समता evenness of style ; माधुर्य a peculiar charm in the meaning as well as expression ; सुकुमारता softness ; अर्थव्यक्ति fullness of expression leaving nothing to be gathered by a stretch of imagination ; उदारत्व suggestiveness ; श्रीजः pomp of compounds ; कान्ति winning grace, and समाधि conclusion. The author of the *Kāvyaaprakāśa*, successfully controverts this calculation. His objection is radical. How do you attribute *qualities* to words? *Guna* belongs to रस and not to words that express the रस। The *gunas* are primarily attributes of the रस or feeling, and only secondarily of the words or meanings that express the रस।

Secondly he says that three qualities will suffice, in as much a great many of the qualities in the above computation overlap each other and are not pure qualities, sometimes even degenerating into vices—

माधुर्यार्जः प्रसादाख्यास्त्रयस्ते न पुनर्दृशः ।

आह्लादकत्वं माधुर्यं शृङ्गारे दुतिकारणम् ।

करुणे विप्रलम्भे तच्छान्तं चातिशयान्वितम् ॥

दौष्ट्यात्म विभूतर्हेतुरीजी वीररसस्थितिः ।

वीभत्सरौद्र रसयोः सत्याधिक्यं क्रमेण च ॥

शुष्कमनाग्निवत् स्वच्छजलवत् सहसैवयः । .

व्याघ्रीत्यन्यत् प्रसादोऽसौ सर्वविविधितस्थितिः ॥

गुणवत्तया पुनस्तेषां वृत्तिः शब्दार्थयोर्भेदात् ॥

The three *qualities* or virtues of style which he will have, are साधुर्य, श्रीजः and प्रसाद । Keeping in mind that these are primarily qualities of रस or the æsthetic feeling at the bottom, he defines साधुर्य as pleasantness, श्रीजः as the dilation of self, and प्रसाद as mercurial lightness that covers the whole, even as the flame of dry fuel or limpid water spreads on all sides.

Having examined the *qualities*, let us now examine the style as based upon the *qualities*. Once more we should caution the reader that according to the school represented by the *Kāṭyāprakāśa* the qualities have only a secondary connexion with the verbal side of the book, as contributing to its æsthetic side. There are three styles, the *Vaidarbhi* the *Goudī* and the *Pāṇchālī*. *Dandī* in his *Kāṭyāḍarsa*, does not stop to consider the characteristics of the *Pāṇchālī* style as an unimportant division when compared with the *Goudī* and the *Vaidarbhi* methods of composition. He says—

वेदभर्मागम्य प्राणा दशगुणाः साहताः ।
एषं विपर्ययः प्रायोदृश्यते गौडवत्सनि ॥

The ten *qualities* are the soul of the *Vaidarbhi* style. The opposite qualities mostly characterise the *Goudī* style. Vāmana says :—

अस्मृष्टा दीर्घमात्राभिः समयगुणगुणगुणितः
विपक्षीस्वरसौभाग्या वेदभरितीति रिच्यते ॥

The *Vaidarbhi* style of composition should be untouched by a streak of blemish, and beset with all the good qualities, and must possess the dulcet tunes of the lyre. The following is an example of this style.

गाहन्तां सहिषा निगानसलिलं शङ्कैर्मुहुस्ताडितम् ।
कायावङ्गकदम्बकं भृगुकुलं रामयमस्यस्यतु ।
विश्रब्धैः क्रियतां वराहपतिभिर्मुस्ताक्षरैः पल्लवैः,
विश्रान्तिं लभतामिदं च शिथिलज्यावन्ममभङ्गनुः ॥ (शकुन्तला २)

Here all the qualities enumerated above are present.

The *Goudī* style is characterised according to Dandī by the opposite qualities, the Goudiyas betraying great love of अनुप्रास or alliteration. Vamana is more precise. He says श्रीजः कान्तिमती गौडीया । माधुर्यसौकुमार्ययोरभावात् समास बहुलाऽत्यन्तपदाच ।

समस्तात्युत्कटपदामोजः कान्तिगुणान्विताम् ।
गौडीयासिति गार्ग्यन्ति रीति रीतिविशारदाः ॥

The *Goudī* style is characterised by compounds and grandeur; the qualities of softness and delicacy of sense and language are conspicuous by their absence. The following from Bhavabhūti's महावीरचरित is an example of this style :—

दीर्घाक्षितचन्द्रशेखरधनुर्दण्डावभङ्गीयत—
टङ्कारध्वनिरार्थबालचरितप्रसावनाडिखिम् ॥

द्राक्पथ्यस्तकपालसंपटमिलद्वन्द्वागङ्गादर-

भास्यत्पिण्डितचण्डिमा कथमहीनाद्यापि विशास्यति ॥

The *Pāñchālī* style is characterised by the qualities of माधुर्य and सौकुमार्य which do not appear in the *Goudī* style.

आश्लिष्टयथभावानां पराणच्छायाभासिता ।

मधुरा सुकुमारीश्च पाञ्चाली कवयो विदुः ॥

Of all these styles Vamana gives prominence to the *Vaidarbhi* as undoubtedly superior to the rest. The study of this style is recommended to the student, that of the other two styles being declared even pernicious.

The author of the *Kāvyaaprakāśa* advocates a plainer division.

माधुर्यं व्यञ्जकं चैवं उपनागरिकीच्यते ।

श्रीजः प्रकाशकस्तेन परुषा कोमला परैः ॥

केयवतिरेता वैदर्भी प्रमुखा रीतयो मताः ।

According to him, there are only three qualities माधुर्य, श्रीजः and प्रसाद ; and these respectively generate, according to their predominance, three different styles, the उपनागरिका, the परुषा and the कोमला, which are respectively वैदर्भी, गौडी and पाञ्चाली styles according to others. Thus the वैदर्भी style is characterised by pleasantness, the गौडी by dilation of spirit, and the पाञ्चाली by a pervading transparency.

Now, it will be clearly seen that a style can not be designated in the same way according to these two different criterions. The

Vaidarbhi style, according to Dandi is no less to be characterised by the शीजः quality than by the other qualities; while the *Ka'vya-prakāsa* seems to consider this quality as the exclusive possession of the *Goudī* style.

But we know, from his *Ka'vya'darsa*, Dandi's own conception of style. He was an admirer of the *Vaidarbhi'* style, and he seems to push on its cause with the ardour of a partisan against the *Goudiyas*. How far he has been successful the careful reader will be able to discover; but that he attempted to write according to the ideal *Vaidarbhi'* style is as clear as daylight. The two predominant qualities of his style are उदारत्व and शीजः. But this is exactly as it should be, according to Dandi at least, in the *Akhyā'yika'* literature.

तदश्रुणां लघुनात्र बाह्याल्पत्वमिच्छते ।

रुदारत्वप्रकारं तदृश्यमाख्यायिकादिषु ॥

Let us once more say that, according to the *Ka'vya-prakāsa* this very शीजः is the characteristic of the *Goudī* style. But perhaps it will be more correct to describe the शीजः in the book as *Sankī'rna* or diluted.

The style of the प्रबन्धौटिका is undoubtedly *Pa'ncha'li* and this is the strongest argument that can be employed to prove here the authorship of a different person. A general softness and beauty of words as contrasted

with bombastic vigor, mark this part of the book.

In conclusion, it may be noted, if only to avoid an error to which even Pandit Vidyáratna seems to have fallen a victim, that the *styles* have nothing to do with the countries from which they take their name ; तत्तद्देशवासिभिः कविभिरादौ यथास्वरूपमुपलब्धत्वा तेषां मौढ्यशी सञ्जा । They are so called because the poets of those countries were the first to appreciate or rightly use them. It has been the ambition of all authors to succeed in the *Vaidarvī* style, whether from Gouda or Panchála. The example quoted above, of the second kind of style, is from Bhavabhūti, who was an inhabitant not of Gouda, but of Vidarbha, according to his own account of himself. Dandī, might have been an inhabitant of विदर्भ which supposition it is only fair to add, is strengthened by his choosing that country as the main scene of his story ; but the mere fact of his having written according to [the वैदर्भी रीतिः, or having praised it, if unsupported by stronger reasons, can not possibly be a conclusive argument of it.

One most important feature of the book is the abundance of rare grammatical forms. It can be in this point compared with the *Bhāṭṭikā'vya*, the avowed intention of which is to make the young student conversant with the rules of grammar. In the *Visrut*

Charitam for example, the निष्ठाप्रत्यय corresponding to the *-ed* of the past participle of English grammars is studiously avoided, nearly every predicate being formed by a तिङन् or conjugated verb. But though the purpose of both the books may be the same, on the whole, the *Bhattikavya* beats the *Dasakuma'ra-charita* in point of grammatical complexity.

The morality of the volume is low. It is exactly such as we meet with in the days of political and spiritual decline. Looseness is the characteristic of the society depicted by the *Dasakuma'ra*. Saktisára, coming home, not satisfied with Gomini, keeps a mistress, and it is accounted the glory of that model wife, exactly as in the similar case of धूता in the *Mrichhakatik*, that she behaved with her as her sister. The morality of Anantavarma's Court is perhaps worse than that of the court of Charles II or that of the roystering crew that revelled in the halls of the absent Ulysses. Amitravarma does not scruple to make immoral overtures to the widow of his half brother. She is indignant, of course ; but has no scruple to warm herself into the good graces of the person whom she hates at heart if thereby an ambitious scheme can be successful. She retains her chastity intact ; but we can not help wondering how her masterly duplicity can be consonant with a high ideal of womanhood. Gomini, of all things, cooks

well, and that is her greatest recommendation. She possesses in a high degree, the tact required in guiding a household; and that is enough in a beautiful wife. She is evidently a very tame girl, at the antipodes of the complex and brilliant womanhood that characterises Romola. Complete submission to her lord, even to the extent of putting up with an immorality on her husband's part that would render a social ostracism inevitable even in these degenerate days, marks her character. The ten princes are chivalrous and accomplished. But they do not despise to know the art of burglary and like trueborn Spartans can steal well. But on the whole, they are very good people; and their failings 'lean to virtue's side.' Visruta seems to handle the image of Durga with the reckless irreverence of a college boy of these days. The zenana system is already established in full rigour, and the marriage-laws seem to be very elastic, intermarriages being frequent.

Hinduism is the religion of the book; but it is a lifeless Hinduism, hardly superior to the Hinduism of these days. It does not permeate the soul; but is a holiday business. It is thoroughly external. Rank superstition that can not understand itself and gapes in stupid wonder without the slightest exercise of personal thought, is one of the

most prominent features of the society portrayed.

With regard to the political aspect of the book, it paints an age of Machiavellian politics in Indian history. Plain dealings, honest blows are unknown. Politics is for once completely divorced from morality. Attacks from behind, underhand dealings, springing mines under the enemy's feet, atrocious use of the stiletto, poisoning, killing in cold blood, and treachery are counted among political virtues. Craft is the order of the day. The people are counted as the goods, and chattels of the king. They are mute witnesses of their country's fate and very quickly become resigned to their everchanging yokes. They are helplessly stupid.

A portion of the *Dasakuma'ra* was very early edited by Dr. Carey at Serampore. In 1846, came out Prof. Wilson's edition, which, of course, leaves out a great many portions, containing only those that are indisputably Dandi's. A few misprints occur in this edition, which it is sad to see very faithfully copied in the University text book.

There are no less than three poetical introductions to the book. One is the work of कथयदौबित, the author of a rhetorical treatise named कुवलयानन्द ; another the work of Vináyaka, the third, the work of one who styles himself Mahárájádhiráj Gopina'tha. The last is

tedious and is infinitely worse reading than the original.

There is a Benares commentary on the book ; but it does not greatly help, the notes being very scanty.

DASA-KUMAR-CHARITA.

N. B. *Comments on the words marked with an asterisk* will be found in the notes appended.*

O lord, I too, while wandering in the Vindhya forest, met, in the neighbourhood of a well, a lad verging upon eight years, pinched by hunger and thirst, though unfit for such privations. With a voice choked with alarm, he said, 'Good sir, render me help in my distress. While in the act of raising water to quench my mortal* thirst, my only help, an old man, has fallen into the well. I am not able to raise him up.' Then, I, approaching, raising him up by a cord of tendrils,* restoring vital action to the lad with water raised by means of a bamboo tube, and five or six fruits, felled by means of a stone from the top of a licucha* tree which shot shaft-high, and seating myself under a tree, said to the old man, "Father, who is this lad? and who are you? And how has this grief befallen?" He, choked with tears, said: "Hear, good sir.

There is a place called Vidarbha. There once reigned a king of spotless fame named Punyavarma, the ornament of the Bhoja dynasty, the partial incarnation of piety, of transcendent prowess,* truthful, munificent, modest,* correcting his subjects, winning the affection of his servants, illustrious, high in body and mind,* enterprising, loyal to the sacred codes, embarking only on practicable and beneficial projects, honoring the enlightened, making his servants principal*, elevating his friends, humiliating his enemies, never lending an ear to incoherent talk, never tired of merit,* expert in the fine arts, closely following the codes of morality as well as expediency, returning plentifully for a slight turn, superintending his finances and his animals, carefully watching all his officials, encouraging the successful with suitable gifts and honors, readily counteracting evils accruing from God and man, proficient in the application of the six principles,* and ruling the four castes after Manu.* Living out the full span of human life by deeds of piety, for want of merit* on the part of his subjects, he was enumerated among the immortals.

After him, one of his posterity, named Anantavarma, ruled the earth. Though rich with all accomplishments, he happened not to be particularly ardent for politics. Once upon a time, his senior minister, Basurakshita, who had been held in high estimation by his father, and who was a person of clever address,* said to him: My child, all personal advantages, beginning with noble extraction, are seen fully in thy honor. Thy intelligence, naturally keen, cultivated by the study of dancing, music

etc., and charming æsthetic literature, is distinguished over all others. Still, not receiving the discipline of politics, like unsmelted iron, it can not shine so well.

The unsagacious monarch, though highly ascendant, can not perceive when enemies scale his person,* neither can he proceed on a discrimination of means and ends. Conducting himself wrongly, crossed in his undertakings, he is made little of, by his enemies as well as his own. Nor can the edict of the slighted king avail with his subjects either for acquisition or preservation. Transgressing authority, unrestrained in tongue and conduct,* the subjects would straiten the whole social system*. Overstepping all bounds, men cause themselves and their ruler to fall off from this world and the next. Society (the social chariot) moves, in peace, in the track revealed by the light of scripture. Codes of wisdom are as a celestial eye which has resistless sway over all things past, present, and future, intervened* and remote. Bereft of it, inspite of the existence of two deep large eyes, a creature is blind from incompetence to discern the right. Therefore, laying aside thy passion for extern* studies, solicit* thy household learning, politics; and having acquired the potencies, and successes,* by following its teachings, do thou, for ever more, with resistless authority, rule this sea-zoned earth.

Having heard this, he entered his harem with 'Your reverence has enjoined aright; so shall it be done.' Sitting in front, and so, hearing this talk reported *en passant* by the king, in the presence of females, his early retainer, teacher of all roguery named Vihárbhadra, adroit

in humouring, noted as the vessel of grace, no stranger to music, dancing &c., clever, of unbridled mouth, addicted to spying out the secrets of others, proficient in irony of various shapes,* jocular, relishing scandal, wellversed in guiles, and given to exacting bribes even from the ministerial circle, said with a smile : "Lord, if by the grace of fortune, any person happens to be a vessel* of wealth, befooling him with sundry allurements, sharpeners feather their own nest. Thus some, engendering hopes of transcendent prosperity to be realised after death, shaving the crown,* binding with cords of prickly grass,* covering with hides, anointing with butter, and causing him to lie prostrate without meals, appropriate his all. Others, rogues of a darker type, cause him to part with his children, his wife, his body,* and even his life. If any person, of a shrewd type, be not willing to part with what is in the hand (sure possession) for this mirage, others, surrounding him, say : "We can make a single cowrie a lakh of *karshapanas*,* kill all foes without weapons, make a mortal with the solitary possession of his body, sovereign, provided the path which we dictate, is followed." He, in his turn, cries, "What is that path?" Then they say : "Well, there are four royal studies—scripture, economics, metaphysics and politics. Among them, three, —scripture, political economy, and disputations * are vast and dilatory in action. Let them alone. Read rather politics. This has been recently compressed into six thousand slokas by that teacher, Vishnugupta, for the sake of Maurya. It, being read and fully followed, is potent for anything." He, assenting, reads, and hears, and wears away in it

"That subject again, linked with others, can not be rightly mastered, without traversing the whole field of knowledge. Grant that its spirit is mastered in time whether long or short ; not even wife or child is to be trusted by him who has mastered the subject. Even for his own belly, he has to deal out by measurements, considering so many paddy grains as adequate to yield so much cooked rice, and so much fuel sufficient for cooking such a deal of rice.

"Rising from bed, the king, with a half-washed half-unwashed face, having bolted a handful or a half, is to hear all incomings and expenditure in the first watch of the day. While he listens, the wily officials fleece him double. They interpret the forty means of purveyance laid down by Chánakya, by their own ingenuity, in a hundred ways. In the second part of the day, he has a hard time of it, his ear tingling with the vituperation of litigant subjects. There also, judges and others, dispensing victory and defeat at pleasure, fill themselves with riches, and the king, with sin and infamy. In the third, he has* to bathe and to eat, and when he has eaten, the fear of having been poisoned, does not subside till the assimilation of the food. In the fourth, he rises with arms outstretched for receiving gold. In the fifth, he endures great trouble, being occupied with political deliberations. Then too, the ministers, seemingly disinterested, forming a conclave among themselves, perverting on pleas of merits and flaws; the words of ambassadors and emissaries, the practicability or otherwise of a scheme and the circumstances of place, time,

and the state of things, sponge* upon their own party, the enemy, and the allies ; and, outwardly allaying both internal and external dissensions, after having fomented them in secret, make the king helplessly subservient to themselves.* In the sixth, either free pleasure or counsel is to be resorted to. The period of his enjoyment is so limited as to measure no more than three *nadikás* * and three quarters. In the seventh, there is the trouble of superintending the four divisions of the army ; in the eighth, that of military deliberations in the company of his commander-in-chief.

“Then, again, as soon as the evening prayers are done, emissaries are to be interviewed during the first watch of the night. By their instrumentality, are to be practised, atrocious dealings in poison, fire and steel. During the second, after meals, he begins sacred chant, in the manner of a reciter of the Vedas. During the third watch, serenaded* with music, he continues in bed through the fourth and fifth watches. But how can the luxury of sleep ever accrue to him whose mind is tossed in incessant cares ? Again, in the sixth, commence business thoughts ; in the seventh, the taking of counsel and the sending out of ambassadors &c. The latter again, multiplying the treasures which palatable reports win from both parties, by trade unburdened with taxes, are constantly agoing, inventing business where there is none. In the eighth, priests and others come forward, and say : ‘This day, there has been dreamt an evil dream ; the stars are illset : the auguries are of evil ; perform propitiatory rights.

Let all the utensils of the fire-sacrifice be of gold. In that case, the rite would be (particularly) efficacious. These Brahmins are little short of Brahmā. Performed by them, a welfare rite becomes doubly beneficial. They are in extreme poverty, burdened with numerous progeny, given to ritualistic practices, and possessed of spiritual fire, and they have not, as yet, received any gifts. Gifts to them are good for heaven, prolong life, and destroy evil. In this way, causing the king to give away largely, through these men, they fatten in private.

“Thus, undergoing constant pestering, which brings him teeming cares, and allows him not an iota of happiness, not to speak of the diplomatist’s ever attaining presiding sovereignty, his own territories would become hard to preserve. There is a suspicion that all gifts, honors, and suavities *, emanating from the behests of a politician, are meant to overreach; and distrust is the spring* of evils. That modicum of wisdom which is the *sine qua non* of life is acquired from life itself. There is no need for the sāstras in that direction. Even the suckling seeks to draw its mother’s breast in that well-known way.

“As to those who advise (in these terms) : ‘ In this way are the senses to be subdued. In this way are the six passions to be abandoned. The political principles founded by peace, are to be applied ceaselessly to friend and foe; time is to be spent in thoughts of war and peace alone. Not the least respite is to be allowed for enjoyment,’ they themselves, herons of ministers,* enjoy

the riches that they rob you of, in the houses of concubines. Not to speak of these wretches, those austere-minded founders of the codes - Sukra, Angirasa, Visáláksha Váhudantiputra, Parásara &c.,---did *they* even conquer the six passions ? Did they follow the codes ? Success and failure have alike attended their actions as well.

“Now, all this is patent in thy majesty, -universally revered caste, unspent years, a sightly person, and immense wealth. Do not waste all this, by thoughts of foreign and domestic politics, which are the source of all distrust and which, from a multiplication of alternatives* never rid the mind of doubts. Thou hast got ten thousand * elephants, three lákhs of horses and countless infantry. In addition to this, the rooms of the exchequer are filled with gold and gems. The whole world, feeding for a thousand *yugas*, will not be able to empty thy garner.* Is this insufficient, that the trouble of fresh acquisition is proposed ? The life of a mortal measures only four or five days ; of that again, the enjoyable part is a diminutive fraction. Adepts in state-craft wear away in the act of earning, and can not enjoy an iota of what they earn.

“Not to be prolix*, throwing the weight of the administration on capable devoted intimates, do thou realise the possession of the body (life), holding seasonable carousals with the inmates of your seraglio, the peers of the Houris.” Saying this, he lay for a long time embracing the ground with five limbs, his united palms kissing his crown. The damsels of the harem laughed, their eyes sparkling with joy. The king, also, saying

With a smile, "Rise, you are my superior for (inculcating) salutary precepts. * How is it that you act contrary to your dignity?" and raising him from the ground, lay engrossed in amusement. In these days, constantly goaded to business in hand, by the old minister, while professing lip obedience, he despised him at heart as no reader of mind. Then the minister thought within himself: "Oh my folly from blindness! Obnoxious for urging him to distasteful things, I have become a laughing stock to this man. The unwontedness of his manners is evident. For instance, he does not look upon me with affection, preface his words with a smile, reveal secrets, touch me by the hand, sympathise in sorrow, favour on occasions of festivity, send covetable objects, count my merits, ask the news of my household, look to my friends, make me privy to imminent transactions,* or take me into his harem. Further, he employs me on unbefitting errands, winks at the usurpation of my seat by others, exhibits confidence in my enemies, returns no answer to my words, asperses * those who have got the same faults as myself, * jeers me to the quick, does not smile upon precious articles sent by me, and has * the lapses of diplomatists trumpeted in my presence by dunces. Chánakya remarks truly: 'Enemies become dear, sailing close to humour, while the truly friendly become obnoxious, being shut out of his intentions'. Still, can't help. Wanton as he is, he is not to be abandoned by hereditary ministers like ourselves. And yet, though not abandoning, what possible service can we render to one who would

not listen to our words? In every way, this kingdom is fallen into the hands of the politic Basantabhanu, King of Ashmaka. Shall future griefs restore him to his senses? Be that as it may; calamity is inevitable. I will somehow continue, retaining my footing, and gagging all evil tongues."

While it so fared with the minister, and the king was conducting himself wantonly, a son of Indrapālita, the minister of the king of Ashmaka named Chandrapālita, coming, surrounded by many players, a great many female artists of no small skill, and emissaries with a great many disguised servants, under the pretext of having been exiled by his father for misdemeanour, gained ascendancy over Vihārbhadra by various amusements. By that step, he gained a footing in the realm also. Having edged himself in, he only cried 'Exactly so to whatever amusement the king started. *

"O lord, there is nothing so useful as chase. From it accrue a great many advantages, the nimbleness of the thighs from the excellence of the exercise, which can enable a man to traverse a great distance, and which helps in perils;—the kindling of the gastric fire which is the sole root of health from the decline of phlegm. —the hardness and agility of the limbs from the decrease of fat;—inurement to heat and cold, air and water, hunger and thirst;—reading of the motives of animals, according to their different attitudes *;—preventing the destruction of the harvest by the slaying of deer, buffalo, falcons, gayals * and other animals,—the uprooting of the thorns of overland routes by the slaughter of wolves

and tigers;—the survey of hills and forests which are capable of conducing to various ends;—engaging the confidence of foresters; and the awing of the enemy by the kindling of energy.

In the game of dice as well, there are—incomparable elevation of mind from giving away heaps, as straws,—in difference to joy and grief from the instability of victory as well as the reverse,—growth of puissant rage*,—boundless keenness, from the watching of the subtle legerdemain practised with the dice, the hand, and the board—wonderful intentness from the concentration of the mind on one subject,—a passion for adventures waiting on firmness of resolve,—indomitableness from contact with rough people, and a respectable and unstinted living. In the enjoyment of beautiful women, there are—a realisation of money and religious ends,—full-blown pride of manhood,—thought reading skill,—a conduct unvexed* by avarice—proficiency in all the fine arts,—tact of mind and speech, from the constant devising of means for the winning of the unwon, the retention of the won, the enjoyment of the retained, and the propitiation of the irate,—popular respect from charming toilet owing to high covetable* physical finish,—passing love of friends,—great expectancy on the part of retainers,—a custom of prefacing one's words with a smile,—high spirits,—a habit of humouring, and welfare in both worlds by the begetting of children. In drinking as well, (we notice) a perpetuation of the covetable part of life by the use of drinks which are very efficacious in healing various diseases, a disregard of numberless sorrows from towering pride,*

extraction of the darts that rankle in the mind by giving offences *, enhancement of confidence (confidence which others repose in us) by fulsome coherent effusions that speak the mind, the tuning the mind to the sole feeling of mirth from want hunting for piques, a full enjoyment of the objects of the senses such as hearing &c., constant promotion of friends from liberality, high jinks, and warlikeness from the exclusion of fear and fluster. Acerbity of word, grievous penalty, nonpayment of debts are beneficent in their own places. A king, addicted to quietism, like a hermit, can be potent neither for the overthrow of his enemies, nor for swaying civil affairs.' *

He, too, conformed to this view, with ardour, if it were gospel the instruction of his preceptor. Following in his wake, the subjects also betook themselves to pleasures. No one sought to discover the faults of others on account of a community of vices. Both king and subject sailing in the same vessel, ministers enjoyed the fruits of their own labours. Then, gradual the inlets of income narrowed, while the gateways of expenditure, lying at the bidding of spendthrifts, widened from day to day. The chief feudatories, citizens and country-people, being admitted into his drinking carousals by the king, whose confidence was engaged by similarity of conduct, overstepped the proprieties of their own sphere. The king, also, intrigued with the wives under various pretexts. They, in their turn, revelled in his reprobate harem in great enjoyment with little fear. All the females of the zenana, breaking from

for the moorings of morality, and becoming addicted to the artful intimations* of harlots, listened to the whisperings of gallants not caring a straw for their husbands. Ill blood sprung up thereupon among the inflammable. The weak were slain* by the strong. The riches of the wealthy were carried off by robbers and others. The highways of vice were thrown wide open and became well trodden paths on all sides. Their relations slain, themselves robbed of their possessions, distressed by death and incarceration, the subjects wailed at the top of their voice, their throats choked with tears. Ill administered penalty engendered fear and anger. Greed asserted its footing upon reduced relations; and disgraced men of honor burned inly for (the wound) their dignity (received). By these misdeeds, prospered the enemy's policy of segregation.*

Then also,—by causing them to enter into exitless gorges, spread with dry grass, bamboos and shrubs, by a (highflown) description of the advantages of chase and the abundance of game therein, and then, setting fire to the entrance there of,—by throwing them in the way of tigers &c., having (previously) encouraged their slaughter,—by deadly aggravations of hunger and thirst, having lured them to a great distance by exciting their thirst with accounts of desire-yielding wells*,—by causing them to run along rugged roads that became the causes of their falling into deep pits, impenetrably covered with grass and shrubs,—by extracting the thorns in their feet with poison-tipped razors,—by a free slaughter of them as they stood isolated by the dispersion of their followers on all

sides,—by the discharge of shafts under the feint of th
 having missed their mark, the bodies of deer,—by inc
 ing them, by wagers, to mount steep heights and th
 by indiscernible precipitations therefrom,—by surrou
 ing them as they were scantily attended, in pretend
 hunting excursions, —by creating jealousy in others wi
 a too laudatory* introduction of them into plays at die
 bird baiting, and festal amusements,—by screwing out the
 misdeeds from those who happened to have committe
 any in secret, and then, procuring their conviction, b
 revealing them to witnesses, on the ground of the
 having kept away these misdeeds, —by enticing them t
 enter caves, dig for ore, or seek the attainment o
 necromantic power*, and then, causing their death whic
 could be explained away by the specious pretext of th
 attending dangers,—by inciting them to mount ma
 elephants, and then causing adverse circumstances,—b
 angering wild elephants, and then driving them into th
 circle of those chiefs whose lives were aimed at,—b
 assassinating those that happened to be contending on
 question of inheritance, and then laying the blame o
 the other party,—by killing the incontinent among th
 feudatories, citizens, and country people, and nev
 trumpeting the names (laying the blame at the door
 of their enemies, —by skilful administration of poison
 to clothes, ornaments, chaplets, and cosmetic pastes a
 well as to the articles of food and drink spread ou
 in the shops in the markets,—by aggravating disease
 on the pretence of medication and by other means, the
 dealers in poison and others employed by Ashmakendra

created a great havoc in the camp of Anantavarmá, by exterminating its chief heroes.

Then Vasantabhánu, inciting the king of Bānabási named Bhānuvarma, caused him to wage a warfare* with Anantavarmá. His frontiers being invaded by the former, he levied forces to march against him. The king of Ashmaka being the foremost to join among all the feudatories, became the dearest to him. Other tributaries also joined. Repairing to the neighbouring shores of the Nerbudda, they encamped there. At that time, Anantavarmá, inviting the personal actress of the great feudatory prince of Kuntala, Avantideva, whose dancing skill had been highly admired by Chandrapálita and others, witnessed her dancing. The king of Ashmaka said to him (Avantideva) apart : 'This fatuous prince contaminates the persons of our wives. What measure of insult are we to put up with? (Is there no limit to our patience?) I possess one hundred elephants, and you, five hundred. Then confederating, let us alienate Virasen, king of Muralá, and Nágapála, king of Sásikya. They too, to be sure, not tolerating his excesses, will conduct themselves in conformity with our own view. This king of Bānabási, moreover, is my dear friend. Assailed by him from before, we will attack this wanton prince from behind. And then we will divide his riches and animals among ourselves.'

This offer being accepted joyously, he, making a present of twenty excellent raiments, and twentyfive *palas* of gold and saffron*, and carrying on negotiations through confidential servants, won them over to his own view.

Soon after *, Anantavarmá fell a victim to the feudatories and the king of Bānavāsī, from his aversion to politics. Vasantabhānu taking into his custody, his all but exhausted treasury and animals, said to them : "Appor-tion (all this) among yourselves, according to your might and exertion in this matter. I will rest contented with any --the humblest part, by your permission." Thus craftily seeming to serve all, he brought about the destruction of all the chiefs, creating contention among them by this apple of discord* ;--and so, seized every thing that belonged to him. Obliging the king of Bānavāsī with a moiety, returning, he appropriated the whole of Anantavarmá's kingdom.

In the meanwhile, the old minister of Vasurakshita, while getting away, aided by some hereditary servants*, with this prince, his elder sister, Manjuvādini, aged thirteen years, and their mother, the queen Vasundharī, from the inevitability of this calamity, died of hectic fever. Taking her to Māhishmati, friends like ourselves presented her, with her children, before Amitravarmá the half brother of her husband. That villain thought that noble lady otherwise. Roundly reproved by that chaste lady, saying to himself : 'This woman desires to render her son eligible for a throne, herself retaining an unviolated character,' from ruthlessness, sought to kill this lad. Having learnt this, the queen ordered me saying : 'Father Náljangha, live any where, on your guard, with this lad alive. Should I happen to live, I also will follow. Send me your tidings, being always given to thoughts of safety.'

Some how getting him out of the palace as it was crowded*, I plunged into the Vindhya woods. Resting for a few days, in a part of the country given to the occupations of the dairy, with the view of reviving him who was distressed by the journey on foot, I got away far off, being afraid, even there, of being overtaken by the king's men. There, going to procure some water for him who was pinched by cruel thirst, and so, slipping into this well, I have been, in this way, obliged by thee. Do thou become the refuge of this helpless prince. With this he clasped his palms.

I asking how his mother was connected by birth*, he said: 'His mother is born of Kusumdhavá, king of Kosala, by Ságardatta, daughter of Vaisravana, a merchant of Pátaliputra.' If so, there is a common grandfather of his mother and my father, on the mother's side.' With this, I embraced him with warmth. The old man said: 'Which of Sindhudatta's sons is your father?' and he rejoiced as I replied, 'Susruta'.

"Supplanting Asmaka by that very diplomacy of which he is so proud, I will install this lad on his father's seat,"—so resolving, I cast about for means of alleviating his hunger. At this point, there emerged two deer, out speeding three arrows of a huntsman, and the latter himself. Wresting from his hand, the bow with two arrows that still remained, I killed both. One fell with the dart planted in its body; and the other with the arrow darting out of its body. Giving one to the huntsman, and chopping the thighs, bones, neck, and other parts of the other, and roasting it on the embers of forest fire,

after having shorn the skin of hair,* I relieved his hunger as well as mine, by hot meat. I asked the hunter who was greatly pleased with my address in this matter, 'Do, you know any news of Mahismati?' He said: "How can I not know, who return this very day, having sold there tiger-skins, and skin bags? The city is given to festivities, in as much as Prachandavarmá is coming to wed Manjuvadiní, the daughter of Amitravarmá."

I whispered in the ears of the old man: 'The crafty Amitravarma seeks the life of this lad, engendering confidence in the mother by proper attention to the daughter and so meaning to draw him back through her. So, returning and communicating to his mother, in private, his welfare and my story, set up a lamentation in public to the effect that the prince has been devoured by a tiger. That villain, inwardly glad, will seek to soothe the queen with a show of sorrow. Then she is to say: "By my demerit, that child, from regard of whom, I rejected thy advances, is now gone. This day, however, I am thy serving maid." Thus addressed, he will receive great pleasure. Then dissolving this dire poison called *vatsanabha* in water, and steeping a chaplet in it, she is to strike him therewith on the face and the breast, saying: 'O villain, if I am true to my lord, may this prove a smiting by the sword to thy wicked self.' Then she is to give that very chaplet to her daughter, resoaking it in a fresh dilution of the same sort. He dying, while she remained unaffected, the subjects will yield homage to this lady, as indisputably chaste. Then a message is to be sent to Prachandavarmá: 'This kingdom is anarchic.

'Accept this girl along with this kingdom.' In the meanwhile, disguised by mendicant robes, receiving alms from the queen herself, we shall be living outside the city, in the neighbourhood of the cremation ground. Hence let the queen thus address aside, old citizens to your own honoured self*, and trustworthy ministers : 'The goddess Vindhyavásinī has smiled upon me in a dream to this effect, on the fourth day from this, Prachanvarmā will die. On the fifth day, after men retiring examined the solitariness of my shrine, situate on the banks of the Reva, there will emerge with thy child, a Brahmin youth, opening the portals. He, protecting the kingdom, will install the boy on the royal seat, that prince I have withdrawn from human sight, assuming the form of a tiger. And this dear girl I assign to that Brahmin youth as his wife. Let this rest a sealed secret with you until it comes to pass." He instantly burst out highly glad; and all this was performed as contemplated. A report spread on all sides : 'Oh the mighty ladies devoted to their lords ! That striking with the mallet did prove a smiting with the sword ; nor can you say that there is trick at the bottom of this affair, in as much as that very wreath, given to her daughter, became : (innocuous) embellishment of her breast and no harm. To be sure, whoso transgresses her behests shall be reduced to ashes.

Then, beholding her child and me come for alms, under the incognito of mendicants*, rising from her seat, with lacteal milk trickling she said, agitated with joy,—"Reverend sir, this (prayerful clasping of my palms)

to thee. Do thou favour this helpless person*. I have got a dream ; will it come off true?" I said "you will witness its fruition, this very day." "If so, Oh the telling good luck of thy maid!"—with these words, causing Manjuvādini, who was in the excitement* of love at sight, to bow, said again, in words pregnant with : 'All becomes possible by thy grace.' Then, I, with staidness severely tried by the love-vexed glances of Manjuvādini, leaving after having beckoned away* Nangha, whispered to him as he followed : 'Where is that shortlived renowned* Prachandavarma?' He replied "He sits in the royal pavilion, entertained by players, with the secure faith that the kingdom has become his own." "If so, wait thou in the garden,"—thus charging the man and laying down my robes in a dilapidated temple and setting the prince to watch them, I, dressed as an actor, went to Prachandavarma and entertained him. When the heat had declined, winding up various social performances such as dancing, singing, waltzes of various sorts, marches on the hands, and with legs on high ; scorpion and dolphin movements, and turnings in the manner of a fish,—exhibiting wondrous difficult feats such as the swoop of the hawk or the *krosa**, after having covered the body with knives collected once and again from the bystanders,—striking Prachandavarma who was situated at a distance of twenty yards, with a dagger on the breast,—roaring out, 'May Vasantabhaṇu live for a hundred years,'—forcing the tops of the massive shouldered arms* of an arm-emissary who had raised his sword to lacerate my body

and rendering him senseless by that much—making the agitated mob stare, I vaulted over the wall which was two feet high, and leaping into the garden and crying out, 'to the path of my pursuers,'—running to the east through an avenue of *tamál* trees while my foot prints were rendered indiscernible by Nalijangha who levelled the sands, sweeping by the north where my passage could not be traced, the land being strewn with heaps of bricks, overleaping wall and trench,—swiftly getting into the deserted fane,—throwing on my former robes, and wading with difficulty through the city gates, crowded by my deed, obtained the site of the cremation-ground. In that temple of Durgá, I had previously made a hole under the site of the image, the outer opening of which I had stopped with a huge stone dislodged from a dilapidated side. At midnight glided away, getting into the hole with ornaments of precious jewels and silken clothes, we lay there still.

The queen, in her turn, having administered on the day preceding day, proper rites of cremation to the body of Málava, and reported the matter to Chandarmá as undoubtedly done by the intrigues of the king Asmaka, came, on the very dawn of the next day, with previously informed* senior citizens, ministers, and advisors, and having worshipped the goddess and in the loneliness of the interior examined, waited (aside) with the people, with fixed gaze, and caused a loud sound of *pataha**. Apprized by the sound, which she narrow crevices, throwing up with my head, on pedestal with the image, and holding one end

of it which the efforts of a broad shouldered person could hardly move with both hands, and setting it on one side, I emerged and got out the prince. The restoring Durgá to her original position, emerging in sight by throwing open the portals, I thus addressed the subjects, who stood seized with wonder and manifold horripilation, with the delighted gaze of faith, and reverentially clasped palms: "Thus does the goddess Vinditavasini bid you through me: 'This day do I present this lad to you, after having, in the form of a tiger, screened him from vision, from motives of tenderness. Do you accept* him from this day, as of no ill connections on the mother's side, being my own child. Moreover, behold in me his protector, capable of cleaving this earthen pot of an Asmaka prince, the ruthless contriver of ten million intrigues; and as the price of this protection, this girl with fine eyelashes has been granted to me by the goddess.'"

Hearing this, the subjects rejoiced, saying: 'Oh lucky dynasty of Bhoja of whom thou art granted protector by the goddess. That inexpressibly jubilant mood shared my mother-in-law also, who that very day caused me to take the sprout-like hand of Manjuvada. When the night was advanced, I filled up the hall completely. Not discovering the least flaw, the people, arguing my divinity from my divination of thoughts and discoveries of the missing and the stolen, did not transgress my orders. There was a general belief, conducive to his ascendancy, that the prince was a child of the goddess. On an auspicious day, tonsuring his head and getting

invested with the holy chord, I began to discharge the regal duties while teaching him politics.

I thought within myself: 'Empire stands on the three powers,—counsel, might and perseverance, which, again, avail in undertakings, (only when) countenanced by each other. By counsel, there is decision; by might undertaking; and by perseverance, execution. Hence, the political tree with fivelimbed counsel as its root, with double might as its trunk, with fourfold perseverance as its boughs, with the seventy-two divisions of subjects as its leaves, with the six principles as fresh sprouts, and with the potencies and successes as its fruits and flowers, serves the leader*; but from various factors, it can hardly subserve an unaided king. And this Aryaketu, minister of Amitravarmā, belonging to Kosala, is a countryman of his mother's,* and is endowed with ministerial qualities. Amitravarmā has fallen, only disregarding his advice if he can be won over, well.'

Then, I instructed Nalijangha, in private, "Father, say to the noble Aryaketu apart, 'Who is this mysterious person, that enjoys sovereignty. This our prince is possessed* by him. Will he be disgorged or devoured?' am to be informed of what he says."

At another time, he said to me: 'Frequently suing with presents, starting interesting talk, shampooing his hands and feet, and being (at length) afforded an opportunity by a singularly confiding spirit in him, I questioned him as directed by you and he spoke thus: "Good don't you say so. Purity of extraction, extraordinary keenness of intelligence, superhuman strength

of body, measureless generosity,* wonderful skill with weapons, no inconsiderable knowledge of the art, a heart saturated with tenderness, and a glow of soul incapable of being overcome by others* and always displayed on enemies,—all these qualities are conglomerated in him, of which a single one is rare elsewhere. He is a thorny* tree to his enemies, and a sandal tree to his friends. Supplanting that would be political. Asmaka, know the prince installed, for certain, on his father's throne by this person”.

Even after hearing this, having tried him by various tests, I made him privy* to my views; and assisted by him, reared ministers possessing truth and purity and emissaries of various guise. Learning from the fact that the people were opulent, avaricious, arrogant and mostly insubordinate, I, professing absence of greed, displaying righteousness, persecuting atheists, extracting thorns,* counteracting the intrigues of enemies, and setting the four castes to their respective duties, employed means of acquisition, arguing within myself: ‘I will accumulate riches, in as much as all undertakings are based thereupon, and nothing can be more deplorable than weakness in that quarter’.

THE STORY OF GOMINI.

There is a city of the name of Káncí in Dravida. There (once) lived a merchant's son of immense possessions named Saktikumára. When about eighteen years old, he reflected within himself (took thought): 'There is no happiness for the wifeless as for those who are mated with uncongenial* wives. Then how am I to get a good wife?' Not looking forward to any fortuitous* excellence in a wife taken upon faith in others, he wandered over the earth, under the incognito of a fortuneteller, tying a *prastha** weight of rice in his apron. Taking him to be a reader of signs, those who had daughters presented them to him. Coming across any girl of his own caste possessing happy signs, he would say; 'Madam, can you feed us with excellent food with this *prastha* of rice?' Laughed at, he roved from house to house.

One day, in the land of Sibi, in Pattana, on the southern banks of the Káverí, he saw a girl with scanty ornaments, who was being presented to him by her nurse and who was living with her parents widowed of immense wealth, having only a ricketty house left to her. Riveting his eyes upon her, he argued: "All the parts of this girl's person are neither too fat, nor too lean, neither too short, nor too big, unrough and glossy.* Her hands with crimson palms and fingers are marked with many auspicious signs such as those of wheat, fish, lotus, and pitcher. Her feet possessing plane ankle-joints are plump and not tendinous. The shins are sloping. The knee-joints, devoured as it were by the massive thighs,

are hardly discernible. The buttocks are neatly* parts symmetrical,* and charming by the disposition of the dimples and stand out in the manner of wheels. The navel is diminutive and deep, and the belly beautiful with three curves.* Standing out in the midst of the bosom with emerging nipples, the modulations of the breast shine from their large expanse. Her glossy lotus-shouldered tendril like hands, with soft glossy geode-like nails, and straight and tapering fingers have the copper-colored palms marked with signs of teen and wealth, paddy, and progeny. Her throat is slender and undulating like a conch. Her lotus-face has rounded lips with their red parted in the middle — a fine, full chin,—full, tight* temples,—glossy, black segmental brows meeting each other, a nose like a full-blown *tila** flower,—slow, melting, restless eyes, lined with fine eyelashes, and shining by the (successive) darkness of the white and red of the three (successive) parts,—a crescent-like brow, with tufts of temple locks, dark and charming like the Indranila stone (sapphire) and a pair of beautiful ears delicate as pale, folded lotus stalks. The cluster of hair on her head is not so crisp, is amorphous (thick), not brown even at the end, flowing, equally glossy and blue by nature, and taking* by its scent. Such a fine person as this, cannot be dissociated from virtue. My heart is riveted* on her. So, I will wed her, having tested her thoroughly. To be sure, (a concatenation of regrets swarm upon those that act without deliberation. So, with affectionate eyes, he said : ‘Madam, have you the skill to feed us full with this *prastha* measure of paddy?’

Significantly looked at, the old maid, taking the bare *prastha* of paddy from his hand, seated him on a well-watered and well-rubbed part of the verandah, having presented water for washing his feet. The girl, having dried the fragrant grains in the sun, turning them on firm and even ground, and rubbing them gently with the back of a tube, separated the kernels from the husk, keeping the latter whole ; and then said to her nurse : 'Mother, goldsmiths might need these husks which are capable of polishing ornaments. Giving these to them, with the cowries* yielded thereby, procure sound wood, neither too wet nor too dry, a vessel capable of boiling a small quantity, and two platters. It being so done by her, threshing the grains which she repeatedly turned over with her fingers in a mortar of pentaptera wood which had a capacious belly neither too hollow nor too bulging-out, with a long, heavy, even bodied pestle of *khadira* wood, coated at the mouth with an iron leaf, and visibly depressed in the middle, while her hands were agitated by buxom movements up and down, and, separated as their awn, and chaff had been by the winnowing fan, very frequently washing them in water, she threw them into hot water of five times the measure, having paid a previous oblation to the fire.

Having turned the grains with a ladle, as they, their cohesion loosened, beginning to seethe, passed the bud, and abated the fire as they were all equally boiled, placed the platter-covered vessel with its mouth down on a platter with the view of extracting the gruel. Sprinkling with water the substantial brands and

turning them into charcoal, after having extinguished the fire, sent them to those that might need them, saying 'With the cowries yielded by these, fetch, as much as can be had, vegetables, ghee, salt, curds, oil, myrabolan and tamarind.' It being so done, having made two or three condiments, somewhat cooling with a palm leaf, that gruel which was placed in a new dish set on moist sands, mixing a little salt in it, and imparting lotus-scent to the gently pressed myrabolan, asked him to bathe, through her maid.

Presented with oil and myrabolan by the latter who had been purified by bath, he bathed in due course. Having bathed, mounting a slab on the floor which had been sprinkled with water and scoured, he sat holding a wooden platter given to him on a leaf of a plantain tree that stood in the yard, so divided as to yield only one-third of it. She presented the beverage, first of all. Having drunk that, relieved of the fatigue of his journey, he sat refreshed, his entire body perspiring. Then, giving two ladlefuls of rice, she presented a small quantity of ghee soup, and the condiment. And she caused him to take the remaining rice with curds. While a part of the rice yet remained, he was full, and asked for water.

Then she poured water stored in a fresh ewer, scented with new blown *pâtalā** flowers, and perfumed with the fragrance of a fullblown lotus,* in a current through the spout. He also drank that limpid water by means of the platter which he held to his mouth until he was full to his throat, the hairy fringes* of his reddening eyes embossed with the cold spray, his hearing delighted with the

sound of the water as it was poured, his cheeks rendered uneven by the horripilation emerging from the luxury of the contact, the nostrils delighted with the mighty flood of fragrance, the sense of taste ravished by the transcendent sweetness. Stopped by a nod, the girl presented in another vessel,* water for laving (his mouth and hands.) He rested for a short time on a neat bed stretched by the maid on the floor which had been plastered with cowdung after the removal of the cast-off victuals. And greatly pleased, he brought her home having properly wedded her.

Sleepless,* she served her lord as her god, unfailingly discharged the duties of the household, and being full of affability, soon attained mastery over his relations. Enthralled by her virtues, making all his relations subordinate to her, and dedicating his body and soul to her only*, he enjoyed the ternary* ends of human life. Therefore I say 'The virtues of the wife are for the dear good* of the householder'.

INTRODUCTION.

BIRTH OF RAJABAHANA.

Then, followed by his entire army, Rájahansa went to a sage of the name of Vánadeva, glowing with spiritual fire, who was the instrument of the realisation of his desires. Bowing down before him and being hospitably received, he imparted to him what he had to say*; and, having lived for sometime in his hermitage which dispelled his feeling of fatigue, Rájahansa who was frugal of speech, and the ornament of the lunar dynasty, said to him yearning for his kingdom: 'Reverend Sage, having defeated me through the might of fate, Mánasá is enjoying the royalty which should be my portion. Resolving that I too, practising severe penance, will uproot my enemy by thy grace who art the protector of the world, I have had recourse to thee who art possessed of self-discipline' *. 1328].

Then, the sage, aware of the present, past and the future, said to the king; 'There is no need for penance which attenuates the body. Now in the womb of Vasumatí, there shall surely be born, a prince who would crush all enemies. Do thou keep quiet for a time.' A heavenly voice cried just at that time: 'This is true.' The king also, rested on the advice of the sage. Then, when his days of pregnancy were numbered, Vasumatí brought forth, at an auspicious moment, a prince possessing all

he happy signs. Then, the king who knew what was proper, placing before him (by the help of) his priest, who equalled Brahmá in point of spiritual fire, named the sweet prince, glowing with his infant-ornaments and his natal ceremony, Rájabáhana.

At that very time there were born to the ministers Sumati, Sumantra, Sumitra, and Susruta, children of great beauty, bright as the newly rising moon, and gifted with long life,* named Pramati, Mitragupta, Mantragupta, and Visruta. Rájabahana, grew enjoying infantile sports with his friends, the children of the ministers.

HOW UPAHARVARMA WAS OBTAINED.*

On a subsequent occasion, a hermit, presenting to the king, a tender, sightly lad, possessing signs of royalty, said: 'O Lord of the earth, having gone to the forest to fetch *kusa* and sacrificial fuel, I saw a helpless old woman, evidently distressed, shedding tears from surging* sorrow. Being questioned in these words, 'Why are you crying in this lonely forest?' wiping away the tears with the palm of her hand, she replied to me with an agitated voice; 'O sage, while the king of Mithilá, being invited on the occasion of the Símanta ceremony of the queen of his friend, the King of Magadha, and coming promptly attended to Dashapura, was putting up there for some time, the King of Malwa, who had worshipped Girisa, came to fight with the King of Magadha. Many renowned battles* taking place between these, Praháravarmá, King of Vidcha, rendering aid to his friend was captured

by the victorious enemy, and being happily liberated by his grace, started for his capital with the few surviving soldiers. Then, as he was following a difficult forest-route, being vigorously attacked by a mightier gypsy force, he fled (somewhere). Constituted nurse* to his twin children, I as well as my daughter became unable to keep pace with the fast flying king.

There, with jaws wide open, a tiger came aiming at me like incarnate anger. Slipping terror-stricken on a huge* stone, I became invisible. The infant, slipping from my hands, sank into the lap of the carcase of a brown cow that happened to be there. As the fierce tiger not getting me, pulled the carcase, his life was carried off by an arrow discharged from a shooting apparatus (concealed underneath). Taking the lad, his locks all dishevelled, the hunters carried him away, where is not known. Carrying the other prince, I do not know where my daughter is gone. Having sunk into a swoon, I was called back to my senses by a kind cowherd with the sprinkling of water. Restored to my sense I am greatly distressed, having to go to the king alone with this cursed life. Being told the way to the city, she departed immediately.

I too, touched with sorrow for this mishap of your friend, the king of Videha, seeking for the seed* of his family, happened to come to a beautiful temple of Chandiká, where I saw him. As they, meaning to make him a sacrifice to the goddess in fulfilment of such a victory, were saying (among themselves): "We will kill him either with the sword, having hung him to the bough of

a tree or with keen arrows, after having planted his legs in mines dug in the sands, or by baiting him with puppies," I thus addressed the gypsies: 'O huntsmen, I am an old Brahmin, who have lost my way in the woods rendered dismal for passing by gloom. Seeking for a road, I went to a distance, placing my child in a shade. Where is he gone? Who has taken him? I cannot see him even after diligent search.* Bereft* of the delight of seeing his countenance I will not live. What shall I do? Where shall I go? Haven't you seen him? Some one, accidentally* taking pity on me, said: "Excellent Brahmin, some body is here. Is this your child truly? If so, take him." So saying, he made over the lad to me. Having bestowed a benediction on them, taking the lad, and resuscitating him with cold water and other appliances, I have brought him to thy lap, rid of all fears. Do thou protect this longlived* lad! standing in the place of his father.* The king, sinking his grief for the calamity of his friend in the happiness of looking on the countenance of his child, and calling him Upaharvarmá, brought him up in the same way as Rájabáhana.

HOW APAHARVARMA WAS OBTAINED.

Once the king, going out with his attendants on a forest excursion, passing by a road adjoining a gypsy settlement, and seeing a lad of matchless beauty reared by a female of that class, said to her, turning with curiosity; 'Good woman, this lad, so comely, so full of the marks of royalty, can not possibly be sprung

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from *your* family. The delight of whose eyes, how come to grief, has he fallen into your hands. Speak truthfully.'

Bowing, the woman said with humility, 'O king kidnapped by my husband, while the army of fowlers robbed every thing belonging to the king of Mithilá, and consigned to my care, he has been since then growing up*. Hearing this and concluding him to be the other prince mentioned by the sage*, entreating her with sweet words and gifts, he took him, and naming him Apahárvarmá gave him to the queen, saying 'Do thou rear him'.

ACQUISITION OF PUSHPODBHAVA.

Once, a disciple of Vámadeva named Somasarmá, throwing a child before him, said: 'O lord, returning after having bathed in the *Rámatirtha*, and seeing this newborn infant of effulgent person carried by a woman, in the forest land, I asked with solicitude: 'O poor woman, who are you and for what purpose are you wearily wandering in this forest carrying a child?' The woman replied: 'O prince of sages, in an island called Kálayavana, there lives a rich lord of merchants named Kálagupta. A charming merchant from this country named Ratnodbhava, sprung from a minister of the king of Magadha, who was a repository of virtues, and had traversed the whole globe, wedding his daughter named Suvrittá, the delight of men's sight, was honored by his father-in-law with an abundance of good articles (a splendid dowry). In course of time, she became pregnant with a bending person (under the weight of her womb.)

Then, yearning to see his own country, Ratnodbhava, his entreaties some how prevailing on his father-in-law, started for Pushpapura, embarking in a vessel with that brisk-eyed damsel. Beat upon by successive surges, the vessel sank in the waters. I who had been appointed a nurse to her, holding up the lady possessed by the lassitude of pregnancy with both hands, and mounting a piece of wood, happily reached the shore. Whether Ratnodbhava with his companions was drowned or how he obtained the shore, I donot know. Put to the climax of privations, Subrittá has been delivered of a child this day, in the midst of the forest. Senseless by the throes, she is now lying under a tree in a spot, shady and cool. From the impracticability of living here, meaning to seek out a road leading to any inhabited place, and judging it improper to leave the infant before her, as she was lying out of her senses, I have brought him with me.

Just at this moment, there came a wild elephant. Terrified at its sight, she fled throwing down the child. Getting into a shrub, I lay there watching. As the huge elephant was taking the lad with his trunk as the latter was lying on the ground as a morsel of tender sprouts, there approached a lion roaring terribly with great fury. While in the act of being thrown up into the sky by the frightened elephant, the child, having been allotted a long life, was intercepted in the sky by a monkey seated on the bough of a neighbouring lofty tree in the belief that it was a mellow fruit, and then, being discovered to be other than a fruit, cast on the broad trunk of the tree. The lion went away having killed the

elephant. I too issuing from my chamber of plants took down the gasping* lad a mass of effulgence from the tree and failing to see its mother in spite of diligent search in the forest, have brought him to you.'

The king seized with wonder at this simultancity of good luck happening to friends* and revolving what could possibly have have happened to Ratnodbhava* feeling joy and grief, gave to Susruta his nephew naming him Pushpodbhava.

THE GETTING OF ARTHAPÁLA.

On another day Vasumatí, coming to her husband holding an infant on her bosom, and being asked from where it came, said "O king, when the night was spent, some heavenly female, placing this child before me and awakening me who was locked in sleep, said, with humility, 'O Queen I am a *Yaksha* girl named 'Táravali, sister of Mánibhadra, and wife of Kámapála, son of your minister Dharmapála and have brought this lad at the behest of the king of the *Yakshas*, in order that he may serve your future child, Rajabahana who will be the lord of the sea-zoned earth and the repository of spotless fame. Do thou, O noble lady, rear him.' Being paid due honors by me whose eyes were dilated with wonder, she instantly became invisible.

Rájahansa, wondering in his mind, at this alliance of Kámapála with a *Yaksha* girl, calling for Sumitra, and explaining all to him, gave to him his nephew after having named him Arthapála.

THE GETTING OF SOMADATTA.

On the following day, Somasarmá, a disciple of Vámadeva, bringing to the king a child delicate as a flower, said: 'O lord, gone to the banks of the Káveri on pilgrimage, I seeing an old woman in tears holding in her lap an infant with dishevelled temple locks, said: 'O old woman, who are you? Of whose eyes, is this child the delight? Why have you come to this forest? What is the cause of your sorrow?'

Wiping away her tears with both hands and beholding in me one seemingly capable of removing her sorrow, she revealed the cause of her grief: 'O Brahmin lad, Satyavarmá, the youngest child of Sitavarmá, minister of Rájahansa, came to this country on pilgrimage. He having married in some village, a certain Brahmin girl named Kalí, from failure of issue from her, married her sister, the golden complexioned Gouri and obtained a son from her. Once upon a time her rival (in the affections of her husband) Kalí, being struck with envy, bringing us, out under some pretext threw the child with myself into the river. Holding up the infant with one hand, and swimming with the other, I caught the bough of a drifting tree and placed the infant thereon. As I was being carried away by the current I was bitten by a dark serpent that clung to the bough. The bough which was my stay reached the shore here. I am weeping because there will be no body to protect this infant, when I am dead from the inflammability of this poison.

Then her body licked by the rampant flames of the dire poison, she fell to the ground. Then taking the

child I have brought him to you in as much as you are the (legitimate) protector of your minister's children.

Having heard this, the king, distressed in his mind by the uncertainty of Satyavarmás life, gave to the minister Sumati, his nephew naming the latter Somadatta. He also thinking as if his brother was returned* reared him with special care.

NOTES

NOTES.



The asterisks mark grammatical rules.

P 1. विश्रुतचरितम् --Adventures of Visruta. चरितम्—
वरतेभावे क्तः । नपुंसके भावे क्तः । विश्रुत means विख्यात ।

उक्तासः, a division of an *Akhyáyiká Kāvya* ; *vide*
Introduction. According to the *Sāhityadarpanam* it is a
division of the *Kathá Kāvya* --कथांगानां व्यवच्छेद आश्वास इति
स्थिते । For an opposite opinion *vide* *Introduction*.
There is good ground for believing that the true reading
in the *Káriká* above quoted is *uchchhrasa* though the
annotator Rama Charana is silent on the point. *Vide*
Dr. Peterson's introduction to the *Kádambarí*. The
true explanation of the difficulty is of course to be
sought in the fact that there is no rigid line of demarca-
tion between the *Kathá* and the *Akhyáyiká*, and that
most probably they are, as our author holds in his

परिधमता । धम । धाम्यति ; धम्यति धमति । लुङि अभमत् and अभसीत् to the exclusion of the form अभामीत् । लिटि वधाम ; धेमतुः, वधमतुः ।

कोऽपि । What is the meaning of अपि here ?

P 2. वृधा । Fem., instrumental case. लुङ्यतः क्तिपि । लुङि अवृधत् । What is the distinction between हंतु and करण ? Of what is this an instance ?

वृधा, derived in the same way as वृधा । वृष् वृष्यति ; लुङि अवृधत् and अवृचत् ।

क्षिप्यन् । There is also a root क्षिष् of the क्री class । लुङि अक्षिचत् and अक्षेजीत् ।

अक्षेर्गार्हः । अक्षेर्गार्हः । अक्षेर्गार्हः । अक्षेर्गार्हः । पचाद्यचि अहं । The root is of the भू class and yields the forms आनहं and आहत् in लिट् and लुङ् respectively. णिचि लुङि आहत् ।

काचित् । क - किम् ! अति । * किमीऽत् = सप्तम्यन्तात् किमीऽद्वास्यात् But how do you get that peculiar form ? * काति * - किमः काटिशः स्यादति । पक्षे क्व ।

कृपाभ्याम् , कृपयाभ्यामस्मिन् । अस्थाम् - neighbourhood from √ अस् which is of the दिव् class and yields the form आस्थत् in लुङ् ।

अष्टवर्षदेशीय । अष्टौ वर्षाणि व्याप्य भूतः अष्टवर्षः । *चित्तवति नित्यमिति प्रत्ययस्य लुक् । वर्षशब्दान्ताद्भिर्गीः प्रत्ययस्य नित्यं लुक्स्याच्चेतेन प्रत्ययार्थे । The affixes ख् and ठञ् are omitted when they are added to a word ending in a vowel.

animate body. But for this rule, we might have obtained the form अष्टवार्षिक or अष्टवर्षीणः । *तद्वितार्थोत्तरपदे समाहारे चेति सङ्ख्यावाचकेन समासः । Mind देशीय (देशीयर्) here, is an affix. This points out how a language passes from one stage to another । * इषदसमासां कल्पच् देश्देशीयरः ।

वासगद्गद । तामेन गद्गदं यथा स्यात्तथा, if you take गद्गद as an adjective, deriving it of course from the noun गद्गदम्, by the affix अच् (* अश् आदित्वात् अच्) just as the adjective पाप is derived from the noun पाप । It is impossible for inferior intellects to understand how गद्गद can be explained as वैराग्यम् and at the same time used as an adverb in the analysis of the compound. तामेन गद्गदं यत्र तत् यथान्यात्तर्धति would be the only way of expounding the compound if गद्गदम् is taken as a noun as it undoubtedly is in Visvanātha's *Kāvīkī* मदमद्गद पौष्टार्दवैराग्यं गद्गदं विदुः ।

साहायकम् । साहायकम् would be a far better reading, though it is only fair to add, that साहायकम् repeatedly occurs in the edition of 1848. सहायस्य भावः साहाय्यं तर्दव । साहायकम् means the same thing ; in that case * सहायाश्चेति वैकल्पिकी वुञ्, the alternative form being साहाय्यम् ।

निष्कली । वृद्धः । निष्कलः स्थविरः समावित्यमरः ।

एकशरणभूतः । एकं शरणं तर्दव भूतः । * पूर्वकालैकसर्व्वजरत्पु राण-नव-कैवलाः समानाधिकरणेनेति एक शब्देन समासस्ततः सुप्सुपेति ।

उद्धर्तुमलम् । * पथ्यामिवचनेष्वलमर्थेषु तुमुन्निति तुमुन् । अलम् is

अभ्येत्य । Here there are two affixes अभि and आ ।
Without the आ we would get the form अभ्येत्य ।

व्रतत्या लतया । वल्ली तु व्रतती लतेत्यमरः ।

उत्तार्थः - उत् + तृ + णिच् + ल्यप् । (What will be the form without the णिच् ?) । तूष्णीं लीटि तरति ; लिटि ततार, तरतुः ; लुङि अतारीत् ।

P 3. वंशनालीमुखोद्धृताभिः । Explain मुख as उपाय, expounding the compound thus : वंशस्य नाली संव मुखं तेन उद्धृताभिः ।

अङ्गिः, fem. always in the plural.

पञ्चषैः पञ्च षट् वा परिमाणं येषां तानि तैः । * वहत्रीह्यै संख्ये डञ्जवहगणादिति डच् । By virtue of the ड, the final vowel with the succeeding letter is turned off.

शरक्षेपीच्छितम् । क्षेपः क्षेपणम् । शरस्य क्षेपो यत्र तद्वयथा स्यात्तथा उच्छितः, शरक्षेपः being - the range of an arrow. Pandit Vidyaratna's mode of expounding is not good, though it certainly possesses the recommendation of simplicity. √ क्षिप् belongs to the तृद class yielding the form अक्षेप्सीत् and अक्षिप्त in लुङ् । The root in उच्छित्त is श्रि which is of the भ् class and yields, the form अश्रिश्रियत् in लुङ् । (What will be the form in आत्मनेपद ?)

लिक्कचवृक्षः, the Artocarpus lacucha.

पातितः is from पाति, the causative form of पत् which yields the form अपतत् in लुङ्, the causative yielding अपपीपतत् ।

प्रत्यानीतप्राणवृत्तिम्—प्राणानां वृत्तिः । प्रत्यानीता सा यस्य तस्य । The

root नी yields निनाय and निन्धे in लिट् and अनैषीत् and अनेष्ट in लृङ् । प्राण is from √ अन् (करण वाचि घञ्) which is of the यञ् group : अनिति, आनीत् । (What will be the feminine of the word derived from this root by the addition of श्ठ ?) In वृत्तिस्, the root is वृत् which is of the आत्मने पद (वर्त्तते, ववृते), but which yields a परस्मैपद लुङ् form (अवृत्तत्, अवर्त्तिष्ट) । Can the same root be used in the परस्मैपद in any other tense ?

तस्तलनिधम् । सद गती । * सदिरप्रतीति षत्वं । सीदति, लुङि असदत् ।

जरन्तम् = वृद्धम् ; decrepit, already worn out.* जीर्यतेरहन्निति जरन् । Mind here you get अहन् and not श्ठ । अतीतकालार्थकीड्यं प्रत्ययः । In the feminine, you get जरती and not जीर्यन्ती which is yielded by the feminine of जीर्यन् । जीर्यति । जजार ; जेरतुः जजरतुः । कर्त्तरि क्ते जीर्णः ।

आपत् ।* सम्पदादिभ्यो भावे क्तिपि ; lit = what falls or happens ; cf *calamity*.

आपन्ना, derived in the कर्त्तृवाच्य, not in the कर्म.* गत्यर्थ-कर्मकेत्यादिना कर्त्तरि क्तः । पदङ् गती । पद्यते, पेदे । लुङि अपादि ।

विदर्भोनाम विदर्भ इति ख्यातः—The modern Berars. नाम signifies celebrity ; नाम प्राकाश्य सम्भाव्य क्रीधीपगम बुद्धि न इत्यमरः ।

अनपदः, lit. where men dwell, the seat of men. पद is of the neuter gender meaning स्थान । पदं व्यवसितवाण स्थान-लज्जाङ्घ्रिवस्तुष्वित्यमरः । जनानां पदमिति । There is a rule

* परबलिकं = परबलवर्तिः according to which a compound

(of the इन्ध or the तत्पुरुष class) takes the gender of its final element. It being so, how do you get जनपदः in the masculine ? The explanation is found in this rule of the लिङ्गानुशासनप्रक्रिया—*नाद्यपजनीपपदानि त्रणाङ्गपदानि ।

भीजवंशभूषणम्, an instance of रूपकालङ्कारः । For the importance of this epithet from the critical point of view vide introduction. In भूषणम् you get ल्युट् (in the करणवाच्य and not ल्युः) ।

अशावतार इव धर्मस्य, an instance not of उपमा but of उत्प्रेक्षा, अंशनावतारः अंशावतारः । * तृतीया तत्कृतार्थेन गुणवचनेनेति समासः । But a question may arise—Is अंशेन a गुणवचन here ? This objection is vital ; for if it be well-founded, we will have to take shelter in षष्ठी समासः—The objection is met in this way : गुणयाव धर्ममात्रम् as appears from the example given under the rule : शङ्खलया खण्डः शङ्खल खण्डः ; अत्र खण्डशब्दस्य क्रियापरत्वेऽपि नीदाहरणासङ्गतिः ।

अतिमत्तः । अति अतिशयितं सत्त्वं यस्य सः । The word सत्त्वं is employed to mean a great many things among which are spirituality, strength, staidness, and creature. The second meaning is here taken as the plainest. If you take the last meaning then, of course, the mode of expounding would be सत्त्वमतिक्रान्तः = अतिमानुषः or सर्व्वानि शायिगुणसम्पन्नः । * अत्यादयः क्रान्ताद्यर्थे द्वितीययेति समासः ।

विनीतः ~ modest and not educated which meaning it very often has. Not so, however, Kāmandaka : नयस्

विनयोमूलं विनयः शास्त्रनिश्चयः । विनयोहीन्द्रियजयस्तदयुक्तः शास्त्रसृच्छति ।
According to him विनीतः - जितेन्द्रियः । 'This interpretation
is perhaps the correct one.

विनेता - *educator*, or rather *corrector*.

प्रजानाम् । * उपसर्गे च संज्ञायामिति डः । * कर्तृकर्म्मणोः कृतीति
कर्म्मणि षष्ठी ।

रञ्जितव्यः । रञ्जितो भव्यो येन सः । रञ्जितः = रन्ज् + णिच् + क्तः,
To signify *chase*, we get the form रजयति । What will be
the form of the original root (which is of the दिव् class ;
रज्यति, रज्यते , अराज्नीत् , अरक्तः ; ररञ्ज, ररञ्जे, ररञ्ज) in लिट् अतुम् ?
भव्य - भृ + क्यप् । * भव्योऽसंज्ञायामिति । विभर्त्ति ; विभरामास, etc.
and वभार ।

उदयोमूर्त्तिवृद्धिभ्याम्, मूर्त्तिवृद्धिभ्याम् (प्रकृत्यादिभ्यथोपसङ्गानमिति
द्वितीया) उदय उन्नतः । दीर्घकायो महावृद्धिश्च । 'This is evidently
the meaning. Pandit Vidyaratna (what a sad thing
it is that we have to mention his name as the author of
such an absurdity !) takes मूर्त्तिवृद्धिभ्याम् with उत्थानशीलः and
explains thus मूर्त्तिश्च वृद्धिश्च ते ताभ्यामुत्थानशीलः । यादृशी आकृति
वृद्धिश्च तादृशी, तदनुसारेण उन्नतिशाली । It were something if
he could catch the real meaning of उत्थानशीलः, for
the construction which he follows is rendered doubly
absurd by the false meaning which he ascribes to that
word.

P 4. उत्थानशीलः--उत्थानमुद्यमसन्धीलं यस्य पीरुषस्वभावः ।

Kámandaka: नयविक्रमसम्पन्नः स्रूयानशितयेच्छियमिति । उत्थान is opposed to *stagnation* and means *enterprise*.

शास्त्रप्रमाणकः । शास्त्रं प्रमाणयतीति । प्रमाणि is a नामधातु derived from प्रमाण under the rule तत्करोति तदाचष्ट इति । प्रमाणं करोति प्रमाणयति । वहव्रीहि may yield the same form ; but the derivation here given has the recommendation of being in strict conformity with Sanskrit idiom, प्रमाणयति being = अनुवर्तते । Do not derive प्रमाणक from the root मन् or मान् with the affix णक, for in that case you will get the dental *n*.

शक्यभयकल्पारम्भी । शक्यः साध्यः । भयः कल्याणकरः । शक्यशायी भव्येति शक्यभयः । हर्यश्चर्यपण्योरिकस्य विशेषत्वविवक्षया विशंपण्यसमासः । शक्यभयः कल्पः आरम्भः (undertaking or project) तमारभतइति । नहि अशक्यसम्पादं वन्तुनि मनी निदधाति, नापि शक्यसम्पादमेवावलोक्य उदकांश्चतया तत्र सहसा प्रवर्तते परन्तु सम्यक् विमृश्य शक्ये कल्याणकरेच कर्मणि प्रवर्ततइति भावः । In an old *tika* recently Edited by Babu Bhuban Chandra Basaka the passage is explained as शक्य भयश्च कल्पयारम्भ सञ्चालः । The commentator शिवराम there quotes the following in support of his explanation शक्यं तु सुकरं कर्म भयं तु जनलालितम् । कल्पी यत् न भङ्गेन सर्वेष समाचरेदिति दिवाकरः । To say the least, the passage is suspicious. कल्प, according to this, is an enterprise sure to be successful. (What is the meaning of the कल्पप्रत्यय in शक्य and भय ? Account for सुन् in आरम्भी ? In what वाच्य do you get भय ? Quote

the rules bearing upon the points.) भव्यः—*beneficial* and not *possible* ; as a noun, it is of the neuter gender and means *welfare* भावुकं भविकं भव्यमित्यमरः । भव्यगैत्र्यादिना कर्त्तरि निपातः । कल्पः कृपूंसामर्थ्यं इत्यग्रात् खिचि कर्म्मण्यप् । कल्पते वक्रुपे । चक्रुपिषे, चक्रुप्ते । लुङि अक्रुपत् (this is very peculiar the original root being आत्मनेपदी ; उविधानमामर्थ्यात्) and अकल्पिष्ट अक्रुप् । In लट् कल्पिष्यते कल्प्यते and कल्प्यति । शकधातोर्लुङि पद चतुष्टयं भवति अशकत्, अशकौत्, अशकौत्, अशकौत् । The *Shiddhantakaumudi* notices only one form अशकत् in the क्वादि chapter. रभधातुरात्मनेपदी । रभते, लिटि रेभे लुङि अरभ्य । The desiderative form (सनि) is रिभते ।

सम्भावयिता बुद्धान् । ज्ञानिजनार्जनपरायणः सम्भावयिता बहुमानयिता । न लोकाव्ययत्यादिना षष्ठी प्रतिषेधः । अव सम्भावयिता सम्भावनशीलः । तएव त्वचः शीलार्थकत्वमतएव षष्ठीप्रतिषेधः । Of the many rules that are not regarded in practice this is one ; the law being almost always accommodated to the practice and not the practice to the law. In what वाच्य is बुद्धान् derived ? बुद्भ here is not a Buddhist minister but a wise man. We find the Brahminic faith all through the book. For possible allusions to the Buddhists see Viharabhadra's address. बुध् is of the दिक् class बुध्यते । अबोधि and अभुङ् न लुङ् । भीक्ष्यते in लट् ।

सम्भावयिता सेवकान्—तेषां प्रभुत्वं विधाताऽतिष्ठत्यवत्सल इत्यर्थः । सेवते । लुङि असेविष्ट । लिटि सिषेवे ।

उद्भावयिता बन्धून् । प्रभावयिता, उद्भावयिता and सम्भावयिता are

all derived from the causal form of the root भू ।
बध्नातीति बन्धुः । लोटि मध्यमपुरषैकवचने बधान, लुङि अभान्क्षीत् ।
यकि बध्यते ।

न्यग्भावयिता शबून् । निपूर्वात् अञ्जते, क्तिपि न्यक् । (Give the forms that the same root with the same affix will yield with the prefixes सह, सम् and तिरस्) । The knockdown or hammer of his enemies. शतयतीति शत्रुः ।

असम्बद्ध प्रलापिष्वदत्तकर्णः । असम्बद्धा अन्योन्यसम्बन्धविधुराः प्रलापास्तवाक्कतावधानः । In order to avoid the pleonasm involved in असम्बद्ध, one commentator explains प्रलापाः as = कथनानि, expounding the *samasya* thus : असम्बद्धानां प्रलापान्नेषु, being evidently blind to the fresh and greater difficulty which this wilful interpretation causes : कथं कथनेषु कर्णदानं सम्भवति । In order to answer this, he will have to give a concrete meaning to कथन । If there is any pleonasm, it certainly exists in the imagination of the annotator. Even if there existed a pleonasm, it could be easily explained away as अतिशयद्योतक ।

अत्रितृष्णी गुणेषु । Is it impossible to take the abstract meaning instead of taking गुणेषु as — गुणवत्सु ? The translation will show that it is not impossible to adhere to the abstract meaning. गुणिसन्धो न कदापि गुणाज्जनविरतः । But the other meaning is not bad. In that case गुणशब्दस्य गुणवतिलक्षणा, सदैव गुणिजनपूजनरत इति भावः ।

' this 'a case of पर्युदासता or प्रसज्य प्रतिषेधः ? गुणेषु विषये वसमी ।

अतिनदीणः कलाम् । नृत्यगीतादिषु कुशलतमः । निनदीभ्यां स्नातेः कौशले * इति नदीशब्दात् स्नाधाती डं षत्वम् । There is an alternative form नदीस्नातः । नदीणः originally, must have meant one who could ford, swim across or bathe in a river, thence, it has been appropriated to the meaning *expert, dexterate*. नदीस्नातः is the only form for a bather in a river.

नेदिशी धर्मार्थसंहितासु lit. = standing in close proximity to codes of (धर्म and अर्थ) piety and economy । नेदिङ् = अलिक + इङ् । * अलिकवाढयोर्नेदसाधाविति ।

स्वल्पं ऽपि सुकृते सुतरां प्रत्युपकर्त्ता । किमुत गरीयसीत्यपेः मार्थ-कत्वम् । Instead of taking सुकृतम् in the sense of पुण्यम्, take it rather in the sense of श्रीभनं कृतं कर्म । There is some difference between पुण्य and सत्कार्य । सुकृतं has been translated as *turn* or service, and that meaning is supported by the प्रति in प्रत्युपकर्त्ता । अनीयस्युपकारेऽपि भूरिदाता । सुकृत इत्यत्र भावे वसमी । सुतरां । The Bengali use is quite different from the classical. It = *better, splendidly* and is an indeclinable derived from सु with the affix चतरां * किमेत्तिङित्यादिना ।

प्रत्यवेचिता √ ईक्ष, ईक्षते लुङि ऐच्छिष्ट । लिटि ईक्षाश्चक्री ।

P 5. यबन । * प्रकृत्यादिभ्यश्चोपसङ्गानमिति द्वतीया । यत् + न = यब * यजयाच यतविच्छप्रच्छरचीनङिति नङ् । यतते । लुङि अयतिष्ठ । लिटि येते ।

उत्साहयिता कृतकर्माणाम् । सुसमाचरितस्त्रकृत्यानामुत्साहवर्द्धकः ।
(पाठेषूत्सहते युवा) उत्पूर्वात् सहतेर्णिचि । अथवा उत्समाहवतः
करीतीति णिचि नामधातुः । मतीर्लुक् । But this is not good. लुङि
असहिष्ट । लिटि सेहे निष्ठायां सोढ ।

सद्यः प्रतिकर्त्ता देवमानुषीणामापदाम् । देवादागता (हुताशनादिव्यो)
या आपदासादैव्यः । मानुषादागता आयुक्तकादिकृता या आपदस्लामानुष्यः ।
दैव्यथ ता मानुष्यथ तासाम् । इथीन्विशेषणार्थरिकस्य विशेष्यत्वविवक्षया
कर्म्मधारयः । अतएव स्त्रियाः पुंवत् कर्म्मधारयजातीयदेशीयविष्यत्वेन
पुंवद्भावः । सद्यः कालाव्ययादृते प्रतिकर्त्ता तत्क्षणनिवारक इत्यर्थः ।
समानेऽहनीति सद्यः । * सद्यः परत्परारीत्यादिना निपातः । * मनी-
जांतावज्यतौषुक्चरति मनुष्यश्च पुक् ।

पाङ्गुर्ध्यापथीगनिपुणः ॥ षड्गुणाः सन्ध्यादयः तत्र षड्गुणः ।
तस्योपर्यागः प्रथीगस्तत्र निपुणः । * सप्तमी शीगडादिभिरिति सप्तमीतत्पुरुषः
सन्निर्वाधियही यानमासनं ईधमाथय इति षड्गुणाः । चातुर्वर्ग्यादि-
पाठात् स्वार्थं प्यञ् । उपशुङ्क्ते । * प्रीपाभ्यां युज्जर यज्ञपावेष्वित्यात्म
नपदम् ।

मनुसार्गेण प्रणेता चातुर्वर्ण्यस्य । मनीः मनु प्रणीतो मार्गस्तेन । चातु-
र्वर्ण्यस्य ब्राह्मणप्रमुख्याणां चतुर्णां वर्णानां प्रणेता शासिता । न कदापि
स्वीयप्रजासु स्वस्ववर्णाचिताचारान्द्रजनं सहमानः । चतुर्वर्णाएव चातुर्वर्ण्यम् ।
चातुर्वर्ण्यादिवात् स्वार्थं प्यञ् ।

पुण्यश्रीकः पुण्यः पवित्रः कलङ्कलशून्यः श्रीको यशो यस्य सः ।
श्रीकते । अश्रीकिष्ट । पय्ये यशसिच श्रीक इत्यमरः ।

पुण्यैः कर्म्मभिः । हेत्वर्थे तृतीया । शस्त्रद्वय विषु द्वये पापं पुण्यं
सुखादिविलम्बरवचनान्विलिङ्गत्वम् । The अलङ्कार in this line is
अनुप्रास ।

प्राण्य । प्र + अन् + ल्यप् । √अन belongs to the अद् class and the जच् group. अनिति, अनौत् । शब्द fem. अनती ।

पुरुषायुषम् । पुरुषस्यायुरिति वाक्ये ऽचतुरेतादिना निपातितः ।
* कालाश्वनीरत्यन्तसंयोग इति द्वितीया । पुरि वृद्धाङ्गुष्ठप्रमाणे देशे श्रुते
इति पुरुषः । शतायुर्वै पुरुषः ।

अपुण्येन प्रजानामगच्छतामर्षु । तत्प्रजानां पुण्याभावाद्देवत्वं लेभे ।
पुण्यस्याभावीऽपुण्यं (अव्ययीभावः) तेन हेतुना । * तृतीया सप्तम्याव्यङ्गल
मिति तृतीया विभक्तिः । अगच्छत कर्मकर्त्तरि ।

P 6. तदायति रवनि मध्यतिष्ठत् । तत्पूर्वोभुवनं शशास । आयति
शब्द उत्तरकालेऽभिहितः, तदर्थस्य बाधे उत्तरकालागामिनि लक्षणा ।
'There is another interpretation : अथवा आयतिः प्रभावः,
तस्यैवायतिरित्यस्येति वाक्ये तत्पुण्यप्रभावइत्यर्थः । आयतिसु स्त्रियां 'दैर्घ्ये'
प्रभावागामिकालयोरिति मेदिनी । प्रभाव, I believe, never means
प्रभवः origin. पक्षीऽयन्लभूषणाख्यायां टीकायां समाश्रितोऽपि ह्य एव ।
अर्वाणाम्—अभिशीङ् स्यासामधिकरणस्य कर्मसंज्ञा भवतीति । स्याधातो
र्लुङ् अस्यात् । In the causative स्यापयति, अतिष्ठपत् ।

देवाद्दण्डनीत्यां नात्यादृती भूत् विधिवशात् नोतिशास्त्रे लज्जसमादरी-
ऽजायत । दण्डनीत्यां विषयः । आदृतः = आ + दृ + क्तः कर्त्तरि (अकर्मकत्व-
विवक्षया) । 'This derivation is adopted by Mallinatha in his
Sanjibani. यद्वा नपुंसकेर्भाविक्त इति आदृतम् । तद्विद्यतेऽस्येति *
अर्श आदित्वादचि आदृतः । यद्वा कर्त्तरि कर्मोपिचारः । आदृतौ
सादगर्क्षितोवितप्रमरः । आदृतः = not *honoured*, but *honouring*,
ardent.

पितुरस्य बहुमतः । It is a treat to see what idle ingenuity
has been wasted on this name . . .

पितुः सकाशाद्, बहुमानं लभमानः सन् स्थितः, highly esteemed by his father. बहुमतइत्यत्र मतिवृद्धीत्यादिना वर्त्तमानेकः । पितुरित्यत्र तस्य च वर्त्तमाने इति षष्ठी । Here rises a dispute ; the father is gone, how can बहुमतः be possibly derived in the present tense ? And if it is not the present tense the instrumental case पित्रा would be inevitable. So some would take पितुः with मन्त्रिवृद्धः । This is sadly bad. The connection of पितुः with बहुमतः is so close and evident that it cannot be denied without involving an absurdity. स्थितइति शब्दोऽत्राध्याहार्यं मतस्य धातुसम्बन्धं प्रत्यया इत्यनेन सर्वत्र दातम् । पित्राऽस्य बहुमतलभमानः स्थितः cf. गच्छन् ददर्श । That the meaning here held is true is quite evident from the fact that Dandi does not write पितृबहुमतः । * कर्त्तव्यं पूजाया मिति समासप्रतिषेधः ।

प्रगल्भवाक् प्रगल्भा प्रतिभाविता वाक् यस्य सः वाचीयुक्तिपटुः । प्रगल्भः प्रतिभावित इत्यमरः । It is very frequently used however to signify bold or plain-spoken even to immo-desty. In that case, of course it will be—of bold address, not knowing how to mince matters. But this is not the meaning here.

आत्मसम्पत् । श्रीयोऽनकुलधर्मसमूहः । * सम्पदादिर्भावे क्तिप् ।

अभिजनात्प्रसृति—to be taken not with the verb, but with the subject आत्मसम्पत्, अभिजन or good extraction being by far the highest advantage contributing to social prestige. अभिजनादिरात्मसम्पत् । अभिजनः प्रशस्तं कुलम्, hence per-

haps प्रशस्तान्वये जन्मपरिग्रहः । It cannot be = जननम् । गीव चाभिजनः कुलमित्यमरः । The अप् is in the अपादानवाच्य and not in the भाव । अभिजायते अस्मादिति । अभिजनौनः means *kulina* or one sprung from a high family. अपादाने पञ्चमीति सूत्रं कार्तिक्याः प्रभृतीति भाष्ये प्रयोगात् प्रभृतिथीमे पञ्चमी । जायते । जज्ञे । अजनि, अजनिट् ।

अवभवति पूज्ये लयि । स्यादवभवान् पूज्य विषु तवभवानपि ।

* इतरंभीऽपि दृग्भन्तइति वल् ।

चिदेषु काव्यविस्तरेषु प्राप्तविस्तारा बहुलमत्काव्याध्ययनेन लभ-
स्मूर्त्तिः । विस्तारः = वि + स्तृ । घञ् । विस्तारः is obtained from the same root with the affix अप् । This root takes घञ् after it to signify expanse, but not that of a sound or word.* प्रथमे वाव शब्दे (वी + अशब्दे) । काव्य is a tissue of words, so घञ् is barred out. (How do you get विष्टरः ?)

इतरंभ्यः प्रतिविशिष्यते । The ablative is perhaps to be explained by the rule पञ्चमी विभक्तेः । इतरंभ्यः, I should think -- इतरजनवृद्धिभ्यः (by लक्षणा) । प्रतिविशिष्यते -- कर्मकर्त्तरिप्रयोगः । शिनष्टि । अशिषत् ।

तथाऽप्यसौ &c. to वृद्धिः । पयते, अपादि । संस्कारम् - सम् + क्त + घञ् । * सम्पूर्यदेभ्यः करीतौ भूषणं समवायच does not account for the सुट् here, because the meaning is neither भूषण nor समवाय । So the vrittikara says ' सम्पूर्येभ्यः क्वचिद-भूषणेऽपि सुट् । संस्कृतमन्त्रा इतिज्ञापकात् ।

हेमजातिः हेमजात्युद्भिदितं वस्तु ।

आतिभाति । लिटि वभो । लुङि अभामी (What will be the form in लङ् -- अन ?)

बुद्धिहीनो हि &c. अत्र भूच्छब्दस्य वृथार्थे नियन्त्रणे व्यपरायस्य पर्वत-
रूपस्य व्यञ्जनावृत्त्या भानम् । अत्र व्यङ्गीपमा । Though the sense
of भूच्छत् is restricted to *king*, here there is an echo of the
other meaning (of course, by virtue of the epithets
that follow) *mountain*, which is again a type of stupidity,
the word पर्वत, in fact meaning both a mountain and a
stupid fellow (of intellect impenetrable as granite).
भुवं विभर्त्तीति भूच्छन्नृपी गिरिश । अयच्छित्तमङ्गपदस्य उच्चः
स्थितश्च । परैः शत्रुभिरात्मेतरैश्च । अध्यारुह्यमाणं पद्मं माकस्यमाण-
मभिभूयमानञ्च आत्मानं स्वं न चेतयत् जानाति । विचारविधुरतयाऽस्तमसे
वर्त्तमानः स्वस्वाम्यमर्थेऽपि कार्यपरिच्छदं न वेत्तीति भावः । उच्छित्त
उत्प्लव्वाच्छयतेः कर्त्तरि क्त । शयति । शिष्याय (what will be the
form in अतुम् ?) लुङि अशिष्ययत् ; also आत्मनेपदी । चेतयते ।
चुगादि । लुङि अचीचितत । आरुह्यमाणम् रीहति । अरुह्यत् । रुहः ।
सनि रुहति । (What will be the causal forms ?) .

P 7. न च शक्तः &c. to वर्त्तितुम् । उद्देश्यं तदुपायञ्च परिच्छिद्य
कार्येषु न वर्त्तितुं पारयति । साध्यमित्यर्थाद्यं कृत्य प्रत्ययः । साधनमित्यव
करणवाच्ये ल्युट् । वर्त्तितुमित्यव * शकृष्टविधादिना तुमुन् । In the
tika recently edited by Babu Bhuban Chandra Basak, a
very ingenious, and certainly plausible interpretation is
given. साध्यं विपक्षभूतम् । साधनं सहायभूतम् । This is any how
the technical meaning in political treatises. अमिवं मिदीयति
मित्वामिदीयतीत्यर्थः । शकृशक्तौ । अशक्त । (मिज्ञानाकांमुदी)

स्त्री :- स्वकीये; better = ज्ञातिभिः (kinsmen). स्त्री (ज्ञातावाक्त्रि)
स्व (विद्यात्मीये) स्त्री (स्त्रियां धने) इत्यमरः ।

प्रतिहृत्यमानः । प्रतिपूर्वाङ्गन्तेः कर्मणि शानच् । लङि अहन्, लुङि अवधीत् ।

प्रजानां । प्रपूर्वक भू धातु योगे षष्ठी नतु सम्बन्धे । प्रभ्वादियोगे षष्ठापि साधुरिति । तस्य तस्मै वा प्रभवति स एषां यामणीगति निर्देशात् । It is most probably to be taken with प्रभवति and not योगक्षेमा-
राधनाय । योगक्षेम here most probably pertains not to the subjects, but to the king ; cf. प्रभवति कन्यकाज्जनस्य पिता (मालतीमाधवे) ।

योगक्षेमाराधनाय । योगोऽलक्ष्यप्रापणं क्षेमं लक्ष्यस्य रक्षणं तयो-
राधनं तस्मै । नहि अवधीरितस्य नृपतेः प्रजा आज्ञानुवर्तिन्यभिर्वन्ति
अतएव न योगीनापि क्षेमं सुपनमति तस्यैत्यर्थः । 'अलक्ष्यप्रापणं' योगः, क्षेमं
लक्ष्यस्य रक्षणम् ।

यत्किञ्चनवादिन्यः = saying any thing that they like.
यथाकथञ्चिद्वर्त्तन्त्यः = behaving or conducting themselves
as they like. सुप्सुपेति समासः । अनियन्तितजिह्वाः अनियन्तित-
चरिताश्च ।

सर्वाः स्थितौः सङ्घिर्युः । कामभाषिणः कामचारिणश्च जनाः भे समाज-
प्राणभूता इत्यमाचरितव्यमित्यनेतिरूपा मर्यादा उल्लङ्घ्य वर्त्तमानाः महान्तं
समाजं विप्लवं घटयेयुरिति भावः । सङ्घिर्युः आकल्लिकृत्युः । कृश्विच्छेपे ।
किरति । अकारौत् अकारिष्टाम् अकारिषुः । चकार, चक्ररतुः
In the passive स्थितः सङ्घीर्युः (what will be the con-
comitant changes in the other parts of the sentence?)

निर्मेत्यादः मर्यादाभ्यः निष्क्रान्तः । * निरादयः क्रान्ताद्यर्थे पञ्चम्येति
पञ्चमौ-समासः ।

लोको लोकादितोऽमुतश्च । अनुप्रासालङ्कारः (of what type?)

एकव लोकाशब्दी जनार्थकः, अपरव भुवनार्थकः । लोकींस्तु भुवने जने ।
इदम् + तम् = इतः । अदस् + तम् = अमृतः । पञ्चम्यां तसिः ।

भंशयेत् । भन्गु अधःपतने इयस्मात् णिचि भशयति । ततो विधि-
लिङ् । भश्यति, लुङि अभशत्, अभंशौत् । The *Siddhanta Kaumudi* notices only one form अभशत् । लिटि वभंश (what will be the form in अतुस् ?) In the causative you will get अवभंशत् in लुङ् ।

आगम &c. to यात्रा । वेदोपदिष्टमाचरन्, जनेषु निर्विपत्तिः
संसारगति भवति । यात्रा म्याद्यापनेगताविश्रमः । आगम एवदीपस्तन
दृष्टलेन । (Why not आगमोदीप इव ?) This is an instance
not of उपमा but of रूपकालङ्कारः । अयं प्रदर्शकत्वमव इयोः
साधर्म्याम् । दीपयतीति दीपः । दीप्यते । दिदीपे । अदीपि, अदीपिष्ट । (What
will be the form in यङ् ?) दृश् धातोर्लुङि अत्राचीत् and अदर्शत् ।
खल् वाक्यालङ्कारे । निषधवाक्यालङ्कार जिज्ञासानुनये खल्वित्यमरः ।
सुखेन प्रकृत्यादित्वात्तृतीया । (Account for the instrumental
case in अभवना) । वृत्—वर्त्तते, ववृते । अवृत्तत्, अवर्त्तिष्ट । (What will
be the forms in लृट् and सन् ?)

दिश्यं &c. व्यवहित - occult, shrouded in obscurity.
विप्रकृत = remote. चर्मचर्जुर्हि वर्त्तमान परःस्थमेवार्थं सन्दधाति, शास्त्रं
नाम तु चर्चं देशकालनियन्त्रणमुद्गृह्य वर्त्तते । अतएव अधिकारुद्धवैशिष्ट्य
रूपकाख्योऽलङ्कारः । अत्र शास्त्रं चर्मचर्चयोर्वैशिष्ट्यवदप्रतिष्ठितवृत्तित्वात् ।
विप्रकृतः—कृष विवस्वने । कषति (तदादि कषति, कषते) । अक्राचीत्,
अक्रार्चत् अक्रचत् । In the आत्मनेपद अकृष्ट अक्रचाताम् अक्रचत
इत्यादि ।

P 8. तेन हीनः &c. असामर्थ्यात् । लोचनयोः—भावे ऽमी । (What

elastic interpretation is to be given to the rule यस्य च भावेन-
भावलक्षणम् in order to include such cases as these ?) आद्यत
विशालथीरित्यत्र कर्मधारयः । विशालः वेः शालच्छट्ठचौ इति शालच्
प्रत्ययः । एवावधारणे । जन्तु has here a tincture of contempt in
it. It generally means a creature (not necessarily con-
temptuously), an animal. प्राणी तु चतुर्नाजन्मी जन्तु जन्तु शरीरेण
इत्यमरः । अर्थदर्शनेषु तत्त्वावधारणेपु । अर्थः = वस्तु । अर्थोऽभिधेयी
रेवन्तु प्रयोजननिवृत्तिपु । अर्थ is 'used very elastically as *thing*,
असामर्थ्यात् अव्ययीभावसमामः । *नाव्ययीभावादतीऽमत्वपक्षस्या इति
असमावः । शास्त्रज्ञानरहितोऽनुपपद्यतेन्द्रियाऽप्यस्य एव अर्थनिर्णयाच्च
मत्वात् ।

अती &c. to उर्ध्वमिति । वाङ्माः स्वप्रभोजनवर्हिर्भूता दण्डनीतिवर्हि-
र्भूता वा या विद्यान्मासु । Shivaram quotes वैजयन्ती । अभिषङ्गस्वभि-
भवं सङ्ग आक्रान्तिर्नपिचति । अभिषङ्ग - अभि । सन्ज + अप् । सजति,
लुङि असाङ्गीत् । उपसर्गात्सुनोतीत्यादिनाषत्वम् । आगमयस्व आगमः
चमायामित्यात्मनेपदम् ; to signify patience or slow progress as
from a consideration of another's weakness, to keep pace
with ; to wait for, आगमि (ग्यन्तः) becomes आत्मनेपदी । Hence
आगमयस्व - lead gently ; so to coax. Translated into ordinary
language आगमयस्वदण्डनीतिम् -- plod in politics. आवर्जित शक्ति-
सिद्धिः = अधिगतशक्तिरधिगतसिद्धिश्च । शक्तिसिद्धयः, an instance of
इव समासः and not of तत्पुरुषः । शक्तयस्मिन् प्रभावात्साहचर्यजः
सिद्धयोऽपि तिस्रः । Vide शक्तिसिद्धिपुष्पफलः P. 44 of the text.
These are two technical words in Hindu politics. (What
are the other two meanings of आवर्जन ?) शधि = शास् +

लोट् हि । शास्ति; अशान्, लुङि अशिषत् । उदधि स्त्रीखला यस्या स्नाम् ।

* पेशवासवाहनधिविधिति उदकशब्दस्य उदादेशः । तदर्थानुष्ठानेन करणे
हतोया । काव्यादि पाठं विहाय नीतिनिहितैकमना लब्धशक्तिवयोऽधिगत-
सिद्धिचयश्च निखिलोर्वीपतिर्भव ।

स्थान एव । स्थाने-। एव * लीपः साकल्यस्येति यकारस्य लीपः । स्थाने
is an indeclinable = युक्तम् । युक्ते इति साम्प्रतं स्थाने इत्यमरः ।

गुरुमिः । गौरवे बहुवचनम् ।

उपनिशम्य उपपृष्ठात् निपृष्ठात् शांस्यतेर्ल्यप् । But take care here
the verb शम् is transitive and is used for its causative
form. The causative form would have exactly fitted in
with the sense ; but grammatically we can not get निशम्य
from the causative of शम्, because in that case we would
have निशम्य (* ल्यपि लघुपृष्ठात्) । So शमधातुरिह श्व-
नाथेनः । अत्र ण्यर्थोऽन्तर्भूत इति विज्ञेयः । The following bears
upon the distinction between the two causative forms
which शम् yields : शमीदर्शने । शांस्यतिदर्शने मित्र स्यात् । निशांस्यति
रूपम् । अन्यत्र तु प्रणयिनी निशम्य बधूः कथाः । कथं तर्हि निशांस्य
तदुत्पत्तिं विस्ताराद्भदती संसृति ? शम् आलोचन (शांस्यति शांस्यते),
इत्यस्य चीगदिकस्य धातूनामनेकार्थत्वात् यावर्ण वृत्तिः । शांस्यतिवत् । So
निशांस्यति = sees ; elsewhere निशम्यति ।

चित्तानुवृत्तिकुशलः । * सप्तमी शौण्डे रिति समासः ।

P 9. प्रमादवित्तः । Can you express the same sense by
any तद्धित affix or affixes ?

बहुभङ्गविशारदः expert in *double entendres*. I am not
quite sure as to whether भङ्गि can not be taken in a purely

physical sense as = antics which characterise the विदूषक ।
भङ्गी स्यात् वक्रभाषितमिति वैजयन्ती ।

पैशुन्यपण्डितः । पिशुनस्य भावः पैशुन्यं खलत्वं तत्र पण्डितः । खल-
व्यवहारविशारदः । पिशुनौ खलमूचकावित्यमरः ।

सचिवमण्डलादप्युत्कीर्णहारी । This shows his vast influence.
Even ministers tried to win his good graces, by bribing him.
परिहासयिता comic, not परिहसिता which would mean
laughing at others, scornful.

कुमारसेवक, his *valet-de- chambre* as a prince. कुमारस्य सतः
सेवकः (not a page) कुमारवस्यायाः प्रभृति सेवक इति भूषणाख्यटीका ।

सकलदर्शनीपाध्यायः :- A professor of all types of knavery.
इडयेति मते ण उपेत्यात्मादर्शनीयते इत्युपाध्यायः । अपादाने स्त्रियामुप-
सम्माननदभास्य वा डीप्रिति स्त्रियामुपाध्याया उपाध्यायी ।

विभृतिः । Put a comma after this. भाजनम् has been
translated by the scriptural word *recept* = recipient,
repository.

उच्चावचैः । * मयूरव्यंसकादय इत्यनेन उदञ्चि च अवाञ्चि चेति
उच्चावचानि तैः ।

कदर्थयन्तः कुक्षितीर्थः कदर्थः कदर्थयन्तं कुर्वन्तः कदर्थयन्तः णविष्ट-
वहावात् नामधातौ णिचि कृतं मत्पौलुक् । It = worrying, pestering,
befooling. * कीः कतत्पुरुषेऽचीति कदादेशः । Yopadeva does
not restrict the mutation to तत्पुरुषः । So this mode
of expounding would be in perfect conformity with his
grammar : कुक्षितीर्थो यस्य स कदर्थस्तं कुर्वन्मम्, You can

not get this form in बहुव्रीहि according to the सिद्धान्त-
कोसुदी ।

तथाहि— for instance.

प्रेत्य (प्र + इ + ल्यप्) = in the other world. प्रेत्यामुत्रभवान्तरे
इत्यमरः । This word is an indeclinable, and has been
crystallised into a separate word like असुत्र, कुत्र etc. Lit.
It = मृत्वा, or after death.

किल अपरमार्थे । Not so in the भयणाम्या टीका which
holds किल to be a particle of *certainty* here. मुण्डयित्वा
शिरः—tonsuring the head. * मुण्डयित्वादिना णिच मुण्डयि-
नामधातुः ।

दर्भरज्जुभिः = कुशनिर्मिताभिः रज्जुभिः ; अश्वीकुशं कभीदर्भः ।

अनश्नन्त शययित्वा Would you take अनश्नन् as an ad-
verb or as an adjective?)

वद्वा etc वद्भाति । लुङि अभान्त्सीत् । (What will be the
form in लोट् हि) लिप् --(उभयपदी) लिप्यति लुङि अलिपन् । शी ;
शेते, लुङि अशयिष्ट (What will be the forms with यक् and अन्त
in लङ् ?)

P 10. पाषण्डिनः = violators of Scripture, according to
this fanciful analysis of the word :

पातनाच्च त्रयीधर्मः पा शब्दं न निगद्यते ।

पण्डयन्ति तु तं यस्मात् पाषण्डास्तेन कौत्सिताः ।

Here some imagine there is most probably an allusion
to the Buddhists who deny the authority of the Vedas.

पुत्रदारशरीरजीवितान्यपि । किमुतेतराणि वस्तूनीत्यपेः सार्थकत्वम् ।

Supply the other accusative (प्रयोज्य कर्त्ता) । Strict grammar requires तेन, though the प्रयोज्य कर्त्ता in such cases does take the accusative termination in practice.

पटुजातीयः पटुप्रकारः । (प्रकारार्थे जातीयप्रत्ययः) there is a difference between देग्न and जातीय । One signifies प्रकार the other प्रकारवत् ।

सृगृहणिकाये । तादर्थ्यं चतुर्थी । सृगृहणामरीचिकेत्यमरः ।

काकिणी विंशद्वराटकाः । वराटकानां दशकद्वयं यत् सा काकिणीति भास्कराचार्यः इति भूषणाख्यायां टीकायाम् ।

आपादयम् = आपादयितुं शक्ताः । सर्वत्र ३ शक्तिलिङ्चेति लिङ् । कार्षापणः (काहन इति भाषा) कार्षापणम् विज्ञेयसामिकः कार्षिकः पण इति मनुः ।

एकशरीरमावमपि एकं केवलं शरीरं यस्येति विग्रहे एकशरीरः ततोऽवधारणार्थमावेण नित्यसमासः सहायविरहितमिति यावत् । (Can it not be derived by the मावच् affix?)

चक्रवर्त्तिन सार्वभौमम् । चक्रवर्त्ता सार्वभौमइत्यमरः ।

एकामपि काकिणीं &c. In the passive you will have एकामपि काकिणी कार्षापणलक्षमापादयत्, सर्वश्रवणीध्यायेरन् एकशरीरमावमपि taking it as an instance of नित्यसमासः, सत्त्व्यचक्रवर्त्ती विधीयत यद्यस्मादुद्दिष्टेन मार्गेण (जनः) चरति ।

इमान् । प्रत्याहृत्यस्य कर्म न तु कर्मप्रवचनीययोगे द्वितीया ।

त्रयी &c. त्रयी = the three vedas ; आन्वीक्षिकी = metaphysics contributing to a knowledge of one's self ; वार्त्ता = political economy, that part of it specially, which has to do with labourers ; दण्डनीति = polity. The following lines

from कामन्दकीय नीतिसार will, it is hoped, elucidate the passage. The second canto of the book is taken up with the division of the departments of princely learning and encomiums on दण्डनीति ।

आर्त्त्वैतिकात्मविज्ञानं धर्माधर्मां चक्षीयितौ ।
अर्धनर्थां तु वात्तायां दण्डनीतौ नयादयौ ॥
आर्त्त्वैतिकात्मविद्या भ्याद्रीक्षणात् सुन्दः खदी ।
इक्ष्माण्यनया तत्त्वं चर्षणीको गृह्यति
चण्डः सामनामान स्वयी वेदास्वयी सता ।
उर्ध्वं लोकाववाप्नोति चर्षां तिरु यथादिधि ॥
अज्ञानं वेदायत्तारी मीमांसायावतिस्तरः ।
धर्मशास्त्रं पुराणं चर्षाद सन्मृषते ॥
पायपाथं क्षपिः पथ्यं वाता वातादुर्जीविनाम् ।
सम्पत्तीवातयासाधनं दत्तं भवे सृष्टति ॥
दसो दण्ड उति ख्यातनात्प्यादण्डासहोपतिः ।
तस्य नीतिर्दण्डनीतिर्नयमाद्रीतिरुच्यते ॥

आर्त्त्वैतिकी (from √ इक्ष्- would be then spiritual knowledge leading us to be indifferent to pleasure and pain वात्ता relates to the tending of cattle, agriculture, and commerce. तयौ is a very elastic term including the *vedangas*, *puranas* etc. and दण्डनीतिः means elements of polity. दण्डो दसः, दण्डपरायणो वृषतिरपि दण्डस्य नीतिः । (Can you say why the अयश्चन् is excluded from the vedas as calculated in तयौ ?)

अधीव । (What will be the form in सन् ?) अर्थोष्ट । अधिज्ञे ।

P. 11. इयमिदानीम् &c. For a splendid note on मीथ्ये see

Max Muller's History of Ancient Sanskrit Literature. Only fragments of this चाणक्यनीति have survived. The following tribute is paid to the memory of the Indian Machiavelli by कामन्दक ।

एकाकी मन्त्रशक्ता यः शक्ता शक्तिधरीपमः,
 आजहार वृचन्द्राय चन्द्रगुप्ताय मेदिनीम् ।
 नीतिशास्त्रासृतं धीमानर्थशास्त्रमहोदधेः
 ससुदृष्टं नमस्तस्मै विष्णुगुप्ताय वेधसे ॥

Chanakya lived in the fourth century before Christ. The occurrence of the word इदानीम् does not necessarily argue in favour of a remote date of Dandi, because it may be taken to mean *at present* without signifying any contiguity of time. The locative termination in मोक्षार्थ* has sorely troubled me and I am inclined to believe it to be an incorrect reading for मोक्षार्थम् । * निमित्तात् कर्मयोगे (as exemplified in चर्मणि दीपिन् हन्ति) does not afford any relief because the relation must be in that case one of संयोगसम्बाध । The only way of getting out of the difficulty is perhaps to avoid नित्यसमासः and explain by क्रियाध्याहारः ; thus मोक्षस्य चन्द्रगुप्तस्य अर्थः प्रयोजनम् तत्र वर्त्तमानेन तत् साधयितुं कामेनेत्यादि । अथवा भावे ७मी (२) । मुरा तन्नास्ती चोरकारपत्नी तस्या अपत्यं पुमान् मोक्षः ।

(२) Since writing the above I have been convinced that the reading is quite correct and that this is an ins

यथोक्तकर्तृत्वमाः → competent to perform the above mentioned wonders. तत्रैव दग्धनोत्थमेव ।

जरा । जृषवयोहानो । पितात् ङः । जीर्यति । जज्राग्, जेरत्
जजरत्; लुङि वैकल्पिकोऽङ् अजरत् अजारीत् । Decline the word
वाञ्छयम् । * एकाची नित्यमिति मयट् ।

अधिगम्यते । * गर्गरिट् परस्मैपदेष्वित्यनेनात्मनेपदे ङङभावः ।

तत्त्वतः । तृतीया स्थाने तमिः ।

कालेन । I believe this is an instance of अपवर्गं तृतीया
But I am not sure if it fall under प्रकृत्यादिभ्योपसंख्यानम् ।

पुत्रदारमपि । कथं तत् आ मा वै पुत्रनामासीति जाया चाङ्गमिति
पुत्रदाराणां स्वाङ्गत्वं कल्पनीयत्वतः ∴ इन्द्रः प्राणिमेनातृत्याङ्गानामिति
समाहारश्च 'इनेकवद्भावः' । ६

विश्वाभ्यस् ∴ ऋहन्तीर्णदिति समेवर्हयिं ग्यत् । There is a
difficulty here, because √अस् is neuter. But it is obviated
by considering it as made transitive by this addition
of the prefix वि । Cf. विश्वसनीय and विश्वन् । विश्वामसर्हतीति
would be a तद्धित derivation and perhaps less objectionable
असिति असीत् । कृतं, an indeclinable.

इयान् * किमिदं वाचः इति वतुषीयः । Note here that the
meaning of the affix is परिमाण (इयान् → एवं परिमाणः) ; and the
affix is not सतृप् but वतृप् of which the व changes into य ।

पाकाय । * तादृश्यं नत् तुमर्थाच्च भाववचनादिति चतुर्थी । Why?
tance of विषयं सप्तमी ; (having nothing to do with नित्यसमानः)
cf. चण्डकौशिके ।

गृह्यतामर्जिं तमिदं भार्यातनयविक्रयात् ।

एतावत् । * यत्तद्देभ्यः परिमाणे वतुप् इति वतुप् ।

इत्थनम् । इत्थे । ऐत्थित । इत्थाच्चकी । करणवाच्ये ल्युट् ।

मानोन्मानपूर्वकम् = by weighing and measurement, and so, not tautological. तुलावच्छेद उन्मानोमानः प्रत्यादिभिः कृत इति वैजयन्ती ।

P 12. जानिताच्चानिते । * कृतं नञ् विशिष्टं नानञ् इति समासः ।

मृष्टि मईमुष्टि वाच्यन्तरीकृत्य । I am convinced the translation given of this passage is positively wrong. I took it to refer to the custom of taking morning meals to which frequent allusions occur in Sanscrit plays (cf the words कल्यवत्तं and प्रातराशः, also vide रुक्मवटिकम्) । अभ्यन्तरीकृता = अवर्जयित्वा, without leaving out, taking into calculation. मृष्टिः a handful. 'Thus he is penny-wise but pound foolish, pettily guards small interests but allows himself to be fleeced thoroughly in important matters. In the commentary newly published by Babu Bhuvan Chandra Vasak, मृष्टिः is explained very intelligibly as परिमाणविशेषः । But I do not exactly understand the supplementary note जनपदाशय्यश्रीधकी मृष्टिः । यामथ श्रीधकी, ईमुष्टिः । मृष्टिमईमुष्टि-मभ्यन्तरीकृत्य should be rendered as *straining at a handful or a half* (straining at a gnat but swallowing a camel). Write a note on the gender of मृष्टिः ।

आयव्ययजातम् । जातं समूहम् । जातं जात्योघजन्यम् ।

शृण्वतएवास्य may be an instance of अनान्तरं षष्ठी । But I would choose to explain this as an instance of सम्बन्धे षष्ठी—
विगुणमर्थमित्यनेन सम्बन्धः ।

अध्यक्षधृताः । अध्यक्षश्च ते धूर्त्ताश्चेति * पीठायुवतिस्त्रीकोषादिना कर्मधारयी न तु * कृत्तितानि कुत्सनैरिति । (Why ?)

चत्वारिंशत् (Account for the number here)

अन्योन्यं । The two rules bearing upon the reduplication and the absence of the omission of the विभक्तिस्त्रीप are * प्रतीहारे सर्वनाम्नी द्वेवाच्य and * समासवच्च बहुलम् ।

विवदमानानां (there is an alternative form विवदताम्) * विभाषा विप्रलापे इत्यात्मनेपदम् । विप्रलापः - विरुद्धीतिरूपं व्यक्तवाचं समुच्चारणम् । मनुष्यादीनां सम्भूयीच्चारणमात्रे तु नित्यमात्मनेपदम् । You do not get any alternative form to signify mere simultaneous articulate utterance.

प्राड्विवाकी व्यवहारद्रष्टा । द्रष्टरि व्यवहाराणां प्राड्विवाकान्तदर्शका वित्यमरः । The first part of the word is from root प्रच्छ, and the second from either root वच् or विच् ।

स्वातुं भीक्तुञ्च लभन्ते । Mark the idiom.

P 13. मध्यम्याः -- व्यवहाराजीवाः, vakils according to the Bhushanā commentary. मिथोरहसि । मिथोऽन्योन्यं रहस्यपीत्यमरः ।

अवशम्, an adverb. नास्तिवशी यस्मिंस्तद् यथाम्यात्तथा । वशः आयत्ततायाच्चेति विश्वः ।

स्वैरविहारकालः स्वैरी निरवग्रही विहारस्तस्य कालः । Analyse the word स्वैर, and account for the form.

एतावान् एतत्परिमाणः । * यत्तर्दन्त्यः परिमाणे वतुप् ।

नाडिकाः । A *nadika* is equal to twenty four minutes.

चतुरङ्गवलप्रत्यवेक्षणप्रयासः । हस्त्यश्वरथपादातं सेनाङ्गं स्यात् चतुष्टय मित्यमरः ।

सेनापतिसखस्य सेनापते. सखा सेनापतिसखस्य ।* राज्ञः
सखिभ्यश्च इति टच् कर्मधारयः (what will be the feminine ?)
and not बहुव्रीहि ।

P 14. श्रीविद्यः = छन्दस् + अञ् * श्रीविद्यश्छन्दोऽवीति । 'There
is an alternative form छान्दस् । श्रीविद्यस्य भावः → श्रीवन् * हायनाह-
यवादिभ्योऽर्णित ।

आरभते । निट् रिभे, लुङि अरब्ध । (What will be the form
n मन् ?)

तृथ्यधीषेण । तृथ्य comes from चतुर and means a concert
of four instruments.

संवितः । सम्प्लान् विनते; कर्त्तृरिक्तः । निदितः having sunk
into asleep ; being lulled asleep । श्यान्निदा शयनं स्वापः स्तुप्रः
श्वेष इत्यपि । विनति, अविनत् । (Add the affix नि to विज्)

चतुर्थपञ्चमो = कालावनीरव्यन्तसंयोगे इति त्रितोया । पञ्चमः -- पञ्च न्
पूर्वकार्थं मयट् * नात्तादसख्यादिभ्यट् ।

श्रूयते किल । श्रूते, अश्रूयिष्ट । यकि श्रूयते । किल वार्त्तायां they say.

अजस्रचिन्तायामविह्वलमनसः अजस्रं चिन्तायामेव विह्वलं मनी यस्य
। य । Mind अजस्र is an adverb. * नमिकम्पौयादिना नञ्
'नादजस्रमार्तः' क्रियासातत्यार्थकात् कर्त्तरि णः । जस्यति । लुङि अजसन्,
जासीत् । आयास यमु प्रयत्ने इत्यन्ताहजि । यस्यति, लुङि अयसत्,
यासीत् ।

वराकस्य । वधती राक्षत्र ।

उपनमेत् । नश्यति । अनसीत् । निनांसति 'सनि' ननयते 'यङि'
(What will be the कर्मकर्त्तरि form ?) विधिनिभक्त्येवादिना
स्यर्त्तलिङ् ।

वणिज्या । * दूतवणिग्भावेति वार्तिकस्त्वेण वणिजः कर्मोति
वणिज्या । वणिज्यमिति काशिका । भाववस्तु वणिज्याशब्दः स्वभावात्
स्त्रीलिङ्गः ; भावएव चायं प्रथमो न तु कर्मणोऽप्यह । भाष्ये तु दूतवणिग्
भावेति नान्येव । ब्राह्मणादिव्याख्याणिज्यमपीति सिद्धान्तकौमुदीवृत्तिः ।

शकुनानि भविष्यच्छृङ्गिर्नमित्तानि । शुभशंसिर्नमित्तं च शकु
स्यान्नपुंसकमिति मेदिनी । अत्र शुभशब्दोऽगुभस्याप्युपलक्षणः । Cf *augury*
from *avis*, bird .

सौवर्णम् —विकारि अण् ।

P 15. यज्ञानः * मयर्जोऽन्यिप् ।

स्वर्गम् * तवसाधरिति यत् । * तदप्य प्रयोजनमित्यनेनापि सिध्यति
बहु बहु । Account for the द्विर्भाव here. Would you
choose to take it as (an adverb) ?

दापयित्वा —अन्विद्धीयादित्वा पक् ।

अहर्निशम् । Account for the एकवद्भावः ।

स्रमण्डलमादत्तम् । For मण्डलं vide Kamandaki chapter V.

दुरारब्धम् (Is this an instance of खल् ?)

शस्त्रजमसाज्जातः शास्त्रजत्वं न कीर्तित इति भयणाख्यटीकायाम्
And that assuredly is the meaning. Expound the *sambh*
in such a way as will yield that meaning. This is
departure from the sense adopted in the translation.

अविश्वास्यता । विश्वायां विश्वासार्हं न तथा न भवतोऽविश्वास्यता
भावस्तत्ता । जन्मभूमि — seedplot, origin.

यावता । See the note on एतावता above.

P 16. शास्त्रेणार्थः * गम्यमान साधनक्रियापेक्षया करणे तृतीया
शास्त्रेण प्रयोजनम् ।

सनन्धयोऽपि किमुतेतर इत्यपिः सार्थकत्वम् । * नासिकासनयो
विधेय इति खः । सनन्धयतीति । The feminine would be सनन्धयी
and not सनन्धया । सनन्धयेन सन्धयं लक्ष्यते । Cf. वीणा श्रूयते ।

तैत्तिरीयैः । यत्तदीनिधिसम्बन्धेऽपि प्रकान्तप्रसिद्धानुभूतार्थसङ्ख्ये
दुपादानं नापेक्षत इति यदभावः । तत् requires a यत्, but the
latter is omitted because तत् signifies प्रसिद्धि or celebrity
and so the reader can easily gather what it refers to.

निष्पत्तेः * सनि सौम्यादिनाश्च इम् ।

अपायः । अस्मिन्ने । अस्मिन्ने लुङि आस्थत् ।

अतिशयत्वम् - अतिशयिताम् शब्दत्वान्तत्वे प्रादिसमासः ।

इन्द्रियम् । इन्द्रिय (= आत्मनः) लिङ्गमिन्द्रियम् ।* इन्द्रियमिन्द्रियि-
यादिना निपातितः ।

जित्वा । जयति । जिगाय । अजिषीत् । (What will be the
form in मन् ?)

त्याग्य । त्यजति, अत्याचीत् । (Do you ever get त्याग्य ?)
प्रतिपत्तिः गवनिधयः । त्यजिष्यतीति कारिका । एतत् प्रकरणे
त्यजिष्यतीति भावः हि भाव्यम् । The Mugdhavodha is very
clear on this point.

प्रयोजनः । Why not प्रयोज्यः ? * एष आवश्यक इति कुलनिषेधः ।
You can not take shelter in the rule * प्रयोजनानियोज्या शक्यार्थे ।
अथङ्क्ते (why not प्रयुजन्ति ?) प्रायुक्त ।

मन्त्रवक्त्रैः कपटशीलैर्मन्त्रिभिः । * उपमितं व्याघ्रादिभिरित्यादिना
समासः ।

चौर्यार्जितम् चौरस्य कर्षेति * गुणवचनब्राह्मणादिभ्यः कर्मणि चेति
यञ् । तेन अर्जितम् ।

दासीगृहेषु वेद्याभवनेषु । गृहं गृहाश्च पुं भूमि कलवेऽपि च सङ्ग-
नीति मेदिनी । Notice the number of गृह ।

विशालाक्ष and बाहुदन्तिपुत्र are two celebrated names
in the political literature of the Hindus. Kamandaka
alludes to both of them ; vide VIII. 28 ; and X. 17.

P 17. नन्विदमुपपन्नं देवस्य — नात्र कश्चित् संशयभावकाशः
देवस्य सख्यस्य इदमुपपन्नं सुपपत्तिमत् सन्देहविरहितम् । यद् वा उपपन्नं
भयमेव उपयाचकौभ्यः समानकेशादृते उपस्थितं देवस्य—सख्यस्य षष्ठी ।
उपपन्नम्—उपपत्त्यात् पश्यतः कर्त्तरि क्तः । But it would be perverse
to interpret thus : देवस्य इदं वक्ष्यमाणं सख्यमुपपन्नं ज्ञातम् ।

बह्वर्गविक्रयानां सर्वकार्यवस्तुसंशयेन किमनेन पथा पिचराणि
उतामुनेतिरूपनिर्दिष्टं दृष्टव्यमनेन ।

तत्त्वावाच्यः । Vide Pandit Grish Chunder Vidyaratna's
note on this passage.

तत्सर्वम् । Account for the neuter gender.

माक्रया माक्रया पृष्टा । साङ्गि लुङ् । * न साङ् योषि इत्यडभावः
दशसहस्राणि, a myriad.

पादातम् । पद्मासतनि ये ते पदातयः — पाद + अत् । इन् *
अज्यतिभ्याम्पाङि चितीन् प्रतायः । * पादस्य पदाज्जाति गीपहतेषु इति
पादशब्दस्य पदादेशः । तेषां सम्भूतः पादातम् । (पदाति + सम्भूतार्थे अण्) ।
भिक्षादिभ्योऽनित्यनेन । Decline पाद ।

समयमपि युगमहस्रं भञ्जानः । भुञ्जीन्वनद्वत्यात्मनेपदम् । सहस्रं
मित्यत्र कालाध्वनीरग्यत्संयोग इति त्रितीया ।

कीष्टः = कुसूलः a granary.

प्रत्ययने — उपदिश्यते । ण्त् स्तुतौ । स्तौति, स्तवीति (also आत्मनेपदे)
अस्मावीत् (स्नि) वृद्धति ।

चतुःपदानि (प्रथमाविभक्तिनः) चत्वारि पञ्च वा परिमाणमेवामिति
* बहुव्रीहौ संख्येयेडजबहुगणादिति डच् ।

अत्यात्मम् । प्रकारे गुणवचनस्येति दिर्भावः ।

P 18. अंसन्ते । उविधानसामर्थ्याद्भिडि अवसत् । (What
would be the regular form?)

इहन्ते लभन्ते । ईहङ् चेष्टायाम् । ऐहिष्ट । ईहाच्चक्रे ।

किं वहुना । Account for the द्वतीया । What is the use of
saying more? in short.

अन्तरङ्गभूतेषु आसीदेषु, विश्वासभाजनेषु । असुरःप्रतिरूपाभिः
अप्सुरसां (always pl.) प्रतिरूपाभिः ।

अन्तःपुरिकाभिः । अन्तःपुरं वसन्ति या स्त्राभिः । आदौ कन् ततः
स्त्रियामाप् अकारस्य डचञ् ।

सङ्गीतपानगोष्ठीः - सङ्गीतस्य पानस्य च गोष्ठीः सभाः । समज्यापरि
षद्गोष्ठीत्यमरः ।

पञ्चाङ्गीस्पृष्टमभिः । पञ्चानामङ्गानां समाहारः पञ्चाङ्गी तया स्पृष्टा भूमि-
येन सः । स्पृशति । पस्पर्श । अस्पर्चात्, अस्पर्चात्, अस्पृचत् । (Account
for the ईप् in पञ्चाङ्गी?)

हृत्तोपदेशात् हत्वर्थे पञ्चमी ।

P 19. अचित्तज्ञ इति । अत्यययोगे चेति प्रथमा ।

वालिशम् = अज्ञत्वम् । वालिशस्य भावः * इति गुणवचनज्ञानादिभ्यः
कर्मणि चेति ध्यञ् । शिशावज्ञे च वालिश इत्यमरः ।

अरुचिः १५र्थे = अनभिलषिते विषये । मीदकः शिशवे रोचते । अकर्म-
काद्रुचैः कर्तरिक्तः । रोचते, रुरुचे, अरोचिष्ट, उविधानसामर्थ्यात् अरुच-
दित्यपि । What will be the forms in सन् ?

नीदयन् = प्रेरयन् । बुदति (also of the आत्मनेपद)

अनौक्षीत् । What will be the forms with क्त and with लृट् ता ?

अक्षिगतः = द्वेषः hateful, obnoxious (an eyesore.) द्वितीया श्रितेत्यादिना अक्षिगत इति द्वितीयातत्पुरुषः । द्वेष्येलक्षिगत इत्यमरः ।

हासः = हसितुं योग्यः । The root is here transitive. Account for the षष्ठी in अम्य । In the लृङ्, you get अहसीत्, to the exclusion of the form अहसीत् - एदित्वात् ।

जातः । लृङि अजनि, अजनिष्ट । लिटि जज्ञे ।

चेष्टानामायथापूर्वम् = व्यवहारवैकल्यम् । पूर्वस्थानतिवृत्तिः (न तु सादृश्यं तथात्वे * यथाऽसादृश्ये इत्यनेन अन्यथीभावमसामनिषेधः स्यात्) यथा पूर्वम् । नान्ति यथापूर्वम् यत ताम्नासां भावः अथवा यथा पूर्वस्थाभावः अथवापूर्वम् तद्वेति आयापार्थम् । Pandit Vidyāratna's mode of expounding is not, I believe in strict accordance with the Siddhanta Kaumudī. नञ् तत्पुरुषे हि अथवापूर्वत्वमित्येवम्यान्नत् आयापार्थम् । * ननञ् पूर्व्यात्तत्पुरुषादचतुर सङ्गतलवण वटयुध कत रत्नलसेभ्यः इत्यनेन तत्पुरुषे ष्यञ् निषेधः ।

स्त्रिंशं पश्यति । 'Take स्त्रिंश as an adverb. स्त्रिंशस्तु वक्तव्य इत्यमरः ।

ब्रह्म्यानि रहसि भवानि गोपनीयवस्तूनि ।

हस्ते स्मृति । अवच्छेदि ७मी । अस्यार्चति, अस्माचीत्, अस्पृच्छत् ।

What will be the two forms in लृट् ?

व्यसनेप अतृण्यतं भावे सप्तमी । अकम्पिष्ट, चकम्पे ।

विलाभनवस्तूनि । विलाभन is not an instance of लृट् but of ल्यट्, and is derived from the causative form, शिञ् of लुभ् । लुभ्यति, अनुभत्, अर्लीभीत् । णिचि अल्लुभत् ।

गणयति । लुङि अजीगणत्, अजगणत् ।

अवष्टभ्यमानम्—अवपूर्वात् स्तन्भधातीः कर्मणि शानच् । अवासा-
लम्बनाविदूर्ययीरिति षत्वम् । (अवहि आलम्बनार्थकत्वम्) ।

अवष्टभाति, अवष्टभ्रीति । अवष्टभ्य । अवाष्टभत्, अवाष्टभ्यीत् ।

P 20. अनुजानाति । अज्ञासीत् । (What form will the
root ज्ञा yield in सन्, without any prefix? And what
variation will that form undergo when अनु is prefixed?)

सत्समानदोषान् विगृह्यन्ति = calumniates people that sail
in the same vessel with me मया समानदोषान् नीतिपक्षपातिन
इत्यर्थः ।

सर्कणि सामुपहसति — cuts me to the quick with his sar-
casms. अकलुदं नर्कच्छलेन भाषते। अवच्छिदं सप्तमी ।

सत्प्रहितानि । हिनीति । With प्र प्रहिणीति । अहिषीत्, जिघाघ,
जिघ्र्यतुः ।

सूक्ष्मैः । प्रयोज्यकर्त्तरि तृतीया ।

अनर्थाः -- विप्रियकारिणः । तद्भाववद्भिः कृता -- तस्य नृपते भर्त्रोऽभि-
प्रायस्त्वस्मात् वह्निःकृता ।

इंथ्याः । इंष्टि (also of the आत्मनेपद) अङिच्त् । लङि
अङिट् । (What will be the form in अन् १)

अविनीतोऽपि अजितेन्द्रियोऽपि । See the note on विनीतः above.
पतितम् । What time is signified by the क्तः ।

आपादर्थयुः । सम्प्रन्नेलिङ् । Does this fall under the
rule * उताप्योः समर्थयोर्लिङ् or सम्भावेऽलमिति चैत् सिद्धाप्रयोगे ?
It = कुर्युः । पङ्कगती पद्यते पेदे अपादि । What will be the form
in सन् ?

P 21. भविता तावदनर्थः । शीघ्रमेव विपदुपनस्यति, an instance either of लुट् or of ङच् । We can take भविता as a लुट् form if we do not insert शीघ्र in explaining its meaning. * नानद्यतनवत् क्रियाप्रवृत्तिसानीप्ययोः । In that case तावत् would be a simple expletive (वाक्यालङ्कारे) ।

कामवृत्ते - कामं वृत्ते । सुप्सुपेति समासः । कामं प्रकामं पथ्यामि' निकामेष्ट' यथेभितमित्यमरः ।

पिठनिर्वासितो नाम । वसतेर्णिचि क्तः । वसति, उवास, अवासीत् । नामेत्यलीके । चारणैर्नटैः । चारणात् कुशीलवाड्यमरः ।

अनेकच्छत्रकिङ्करैः - बहुलिङ्गधारिमृत्यैः । अनेकं यथा स्यात्तथा कृन्नाः किङ्कराः or अनेके कृन्नकिङ्कराः । The latter is perhaps to be preferred. कृन् - कृद् + णिच् + क्तः * वादान्तशान्तेत्यादिना निपातितः । किङ्करैः - किम् + क्त + अच् (not टक्) * किं यत्तद्वद्गुणक्रजोऽज्जिधानमिति वार्तिकम् । In the feminine किङ्करा, पुंयोगे तु किङ्करौ ।

आत्मसात् * तदधीनवचने चेति सातिः ।

सङ्क्रमेण सम्पर्केण उपाश्रयेति यावत् । अकम्पीत् (यङि चङ्-क्रस्यते सनि चिक्रंसति) ।

आस्पदम् * आस्पदं प्रतिष्ठापयामिति सुट् ।

अवर्णयत्—The rendering of this word in the translation is not good. It - eulogised स्तोतिश्च । वर्षं वर्षक्रियाविस्तारगणवचनेषु अदन्तीधातुः । हरिं वर्णयति स्तोतीत्यर्थ इति भट्टोजिदीक्षितः ।

व्यसनम् For the etymology of the word, and a description of the *vyasanas* vide Kamandaki chaps. 13 and 14.

यस्माद्व्यस्यति श्रेयसस्माद्व्यसनमुच्यते ।

... ..

... ..

वाग्दण्डयो^२य पारुष्यमर्थदूषणमिव च ।

स्रुतं व्यसनतत्त्वज्ञैः क्रीधजं व्यसनं व्रथम् ॥

कामजं स्रगया^४ द्यूत^५ शि^६यः पानं^७ तथैवच ।

व्यसनं व्यसनार्थज्ञैश्चतुर्विधमुदाहृतम् ॥

The *parthiva vyasanas* or royal vices are altogether seven in number, three owing their origin to anger and the remaining four to incontinence or wantonness. व्यसनं विपदि भंशे दीपे कामजकोपजं इत्यमरः ।

लञ्जरम्भः refers to Chandrapālita, स to the king.

P 22. स्रगया — स्रग (अन्वेषणे चुरादावदन्तः) + श । ∴ परिचर्या परिसर्यास्रगयाटाद्यानामुपसङ्गानम् ∴ For a panegyric on स्रगया vide *Sākuntalā* II., and for the *pros* and *cons* of the matter see *Kāmandakī* XIV.

आपकारिकी ... उपकार + ठञ् ∴ अनुदात्तादेशञिति ठञ् टिङ्हाणञित्यादिना स्तिथामीप् ।

आशयाग्निदीप्तिः । दीप्यते ; दिदीपे ; अदीपि, अदीपिष्ट । What will be the frequentative form ?

गवयः *Bos gavæus*.

तत्कव्याग्नादिवातेन स्थलपथशल्यशीघ्रनम् । स्थले (स्थलस्य would perhaps be better) पथः स्थलपथः * ऋक्पूर्व्यादिनासमासान्तः स्थलपथस्य शल्यानि शङ्खवस्तुत्पत्यकटजनकत्वान् । तेषां शीघ्रनं निराकरणम् नावशब्द-शब्दः चुद्रश्लुवाची । (What is the rhetorical peculiarity here ?)

आटविकवर्गविशम्भनम् It is difficult to understand how the author of the *Bhushand* finds satisfaction in this explanation आटविकानां पशूनां विश्वासः । Is it not better to take आटविकाः in the sense अटवीभवाः or अटविवासिनीमनुष्याः । विशम्भनम् = वि + शम्भि (the causative form of शम्भ् + ल्युट्, शम्भते, लुङि ऊ विधानसामर्थ्यात् अशम्भत् । (What would be the regular form?) किञ्चि शम्भयति, अशम्भयः ।

उत्साहशक्तिसम्बन्धेन । उत्साहाद्या शक्तिसंज्ञा सम्बन्धेन सुदीपनम् । (What are the two other शक्ति's) सम्बन्धेन may be derived from the root धुच् (धुक्ते अधुज्जिह्व) directly or from its causative.

प्रत्यनीकं । प्रतिकूलमनीकं प्रतीकं प्रतिभैव तस्य विवासनं भयापादनम् । विवासन comes from the causative form of the root वस् वस्यति वसति ; अवसीत, अदासीत् ; तवास, वेसन्तु, तवसतुः । दणवत्प्रागात् । * तव तस्येवेति दणवेण तस्येवेत्यर्थे वतिः ।

P 23. अविधेयत्वमनर्धं । म् ।

अतिकर्कशपुरुषप्रतिसंसर्गात् कर्कशाः साहसिकाः पुरुषाः (*desperadoes*) तैः प्रतिसंसर्गस्तस्मात् । स्मात् कर्कशः साहसिकः कठोरमृणावपीत्यमरः ।

अकृपणश्च शरीरयापनं अन्तर्हितं जीवनधारणम्, no indignified living. *Unstinted living* does not translate the passage accurately. Mark the larger sense which कृपण has in Sanskrit.

अलीभक्तिमार्चयितुम् conduct unvexed or undisturbed by greed. लुब्धा हि क्षुद्रचेतिता भवन्ति लीभविरहात् मनसोऽपि क्षुद्रत्वविरहः ।

उत्कृष्टे दृशरीरसंस्कारात् । The translation of this passage

is positively bad. उत्कृष्टासी इष्टेति उत्कृष्टेष्टः स चासौशरीर-
संस्कारश्चेति । इष्ट does not mean covetable, but favorable
likely to compass the end in view. *Superfine suitable,*
physical embellishment would be a far better rendering.
संस्कारः प्रसाधनम् * सम्पूर्णात् करोतिः सुट् भूषणे समवाये च ।

P 24. लोकसम्भावनीयता—respect from the mass. लोकेः
सम्भावनीय सत्ता ।

परं सुहृत्प्रियत्वं सुहृदामतीवप्रीतिभाजनत्वम् । Would you take
सुहृत्प्रिय as an instance of षष्ठीसमास or बहुव्रीहि ? प्रियाः प्रीतिकराः
सुहृदो यस्येति वाक्येऽपि सुहृत्प्रिय इति भवति । * वा प्रियस्येति
परनिपातः । I incline to this interpretation, because
otherwise, it would be no advantage to the व्यसनी or
wanton individual. सु शोभनं हृदयं यस्य स सुहृत् सुहृद् हृद्दौ
मिवामिवयोरिति हृदयशब्दस्य हृदादेशः । प्रीणातीति प्रियः इरुपधश्चा-
प्रीकिरेत्यादिना कर्त्तरि कः :

परिजनव्यपेक्षा परिजनानां भृत्यानां (कर्त्तरि षष्ठी) व्यपेक्षा—
not dependence on servants, but a looking up on their
part to him.

दाक्षिणानुवर्त्तनम् = generous conduct, a habit of pleasing.
दाक्षिणेनानुवर्त्तनम् । It is not quite impossible to expound
the compound thus : दाक्षिणस्यानुवर्त्तनम् = following dictates
of generosity. दाक्षिण्य = acting in conformity with people's
humours or rather wishes, परच्छन्दानुवर्त्तितम् ; 'or generosity
बौदार्यम् । दक्षिणः सरलोदारपरच्छन्दानुवर्त्तिषु ।

अपत्योत्पादनेनीभयलीकश्रेयस्करत्वम् । उभयलीक—of course

in allusion to the injunction: ऋणं यागेन देवानां ऋणीणां पाठकर्म्मणा । सन्त्यापितलीकानां शोषयित्वा परिव्रजेत् । उभौ लीकौ तयोः श्रेयस्करत्वम् । वृत्तिविषये उभयशब्दस्य उभयादेशः । कृञी हेतुताच्छी-
ल्यानुलोप्स्यति टः । Derive अपत्य ।

स्पृहणीयवयीव्यवस्थापनम् a perpetuation of the enjoyable part of life. स्पृहणीय—स्पृह+कर्म्मणि अनौय, स्पृहयति ; स्पृहयामास ; अपस्पृहत् ।

अहङ्कारप्रकर्षादेशेऽदुःखतिरस्करणम् । योहि पुरुषाभिमानी भवति स दुःखं दृणाय मन्यमानस्तस्य पुरस्तादग्निरीड्वनमयति, यच्च न दुःखत्वं भाव्यते न तत् दुःखाख्यं भवतीति युज्यते सर्वमेतत् । Would तिरस्+ कृ take क्ताच् after it or ल्यप् ? * विभासाकृञीति तिरः कृत्वा तिरस्कृत्य But with भू ः तिरोऽन्तर्द्धातिरिति तिरिभूय only.

अपराधप्रमार्जनान्मनःशल्याद्वरणम् । अपराध्यति । मृज्जल्यट्. There is a root मार्ज् of the चुर conjugation, but मृज् शुद्धौ (of the अट् conj.) can yield the same form by the lengthening of the penult. * मृज्जद्विः मर्ष्टि, मृष्टः, मृज्जन्ति मर्ज्जन्ति । समार्ज्जं समार्ज्जतुः ममृजतुः ; समार्ज्जिथ समार्ज्जं मृद्धि । अमार्ज्जं । लुडि अमार्ज्जित् ; अमार्ज्जित् ; अमार्ज्जित् । Anger is its own punishment. Half our distress is sentimental. A little want of sensitiveness on our part would perhaps set us above the wounds under which our minds daily writhe. If you forgive an offence, by that very act of forgiveness you ward off the poniard that is aimed at your bosom.

मनीगतशंसिभिरनंगलप्रलापैर्विश्वासीपहंहनं = an enhancement

of the confidence which others repose in us by unreserved prattling or artless twaddle. People would look upon a person who reveals his own mind so freely, without any suspicions while everybody will be on the alert against the demure. अमर्शल lit = boltless, hence unrestrained, fulsome ; शसति, कर्मणि शस्यते । लपति । शसिति, अशसीत् । (why not अशसीत् ? What would be the feminine शत form ?) वृंहति ।

मत्सराननुसन्धानादानन्दैकतानता । Envy (मत्सरीऽन्यशुभद्वेषे) has been very rightly called the canker of the human breast. Want of envy will tune the mind to the one feeling of joy.

शब्दादीनामिन्द्रियाधानां साकल्येनानुभवः, a complete enjoyment of the objects of the senses. The five objects of sense are गन्ध, रस, रूप, स्पर्श, शब्द । इन्द्रियाणामर्थास्तेषां ।

साकल्येन * प्रकृत्यादिभ्यधीपसङ्गान मिति तृतीया ।

सातिशयानि विलसितानि = high (jinks) enjoyments, नपुंसके भावेक्तः ।

भयार्तिनिराकरणाच्च साङ्गामिकत्वं, warlikeness from the extirpation of fear and affliction (in himself, the drunken man appearing fearless and above all grief).

"Kings might be blest but Tam was glorious.

Over all the ills of life victorious". Burns.

सङ्क्रामाय अभवति साङ्गामिकसत्त्वम् * तस्मै प्रभवति सन्तापादिभ्यः * इति षिकन् ।

P 25. अर्थदूषणानिच = violations of the laws that con-

cern payment : forcible seizure or nonpayment of dues (१)

यथावकाशम् = in their own places.

औपकारकाणि । Is this to be derived with the स्वार्थिक अण् from उपकारक or by वृज् ? ।

अवलम्बितुञ्च लीकतन्त्रम् - to pilot the state, to sit at the helm of civil affairs. अलंयोगे तुमुन् । * पर्याप्तवचनेष्वलमर्थेषु । अलक्ष्णपर्याप्तशक्तिवारणवाचकम् । तन्त्रं कार्यजालम् ।

आत्यदरेण । अतिशयित आदरः अत्यादरस्तेन । * प्रकृत्यादिभ्यश्चोपसङ्गानमिति वृत्तोऽयम् । आद्रियते । आटपीट (आशीर्लिङ्) । आट्ट (लुङ्) । आदट्टे (लिट्) । मतम् here is governed not by अनु as a कर्मप्रवचनीय but by the verb अन्ववर्त्तते । Give the लृङ् and लुट् forms of the root in अन्ववर्त्तते ।

तन्नाध्यक्षाः - कात्याध्यक्षाः ; स्वानि - स्वकीयानि । स्वीज्ञातावात्मनि स्वं विधात्स्वीयिस्त्वियां धने इतमरः ।

(१) The above explanation follows the passage quoted by Pandit Vidyaratna from कृष्णकौम्य's commentary on Manu. अर्थदूषण is thus defined by Kamandaka :

दृष्ट्यादूषणार्थं परित्यागीमहीयसः ।

अर्थस्य नीति तत्त्वज्ञं रर्थदूषणमुच्यते ॥

अर्थदूषण, according to this, &c. if I understand it ; = imprudently giving away vast riches from a desire of making atonement, as it were, for the violence and injustice which attended their acquisition.

व्यशीर्यन्त—कर्म्मकर्त्तरि । शृ हिंसायाम् । शृणाति ; शशर, शशतुः
शशरतुः ; अशरीत् । शीर्णः ।

विटविधेयतया—पिङ्गाधीनतया from complete dependence
on the sweet pleasure of *gay Lotharios*. The definition
given of विट in the *Sāhityadarpana* is this :

सम्भीगहीनसम्पद्विटस्तु धूर्तः कलैकदेशज्ञः ।

वैशीपचारकुशली वाग्मी मधुरीऽथ बहुमती गीष्ट्याम् ॥

The *Dasakumaracharitam* does not belong to the
poetical literature ; and it is called a Kavya only by a
license. So विट instead of being taken in the restricted
sense which it bears mostly in dramatic literature, should
rather be taken as - पिङ्ग, or a debauchee.

विभोः is most probably used here with a quiet irony.
एष शब्दः शास्त्रावधिष्यत्वं यतकि तनकारित्वञ्च द्योतयति । * विप्रसंभ्वो
द्रुमं जायामिति विप्रर्त्वाद्भवतेर्देः ।

सामन्तपौरजानपदमुख्याथ । मुख्यशब्देन सह प्रत्येकमन्वयः । Cf. अन्वयु-
द्यतिपयः पिङ्गनाथाः in the *Naishadhacharitam*. सुखान्येव मुख्याः
शाखादिभ्यो यदिति * यत् ।

P 26. सजानयः जायाभिः सह वर्त्तमानाः । * सहः सो वेति सह
शब्दस्य सादेशः । ॥ जायाया निडिति निङ् ।

पानगोक्षीष = drinking bouts. गोक्षी = सभा । समज्या परिषद्गोक्षी
सभा समिति संसद इत्यमरः ।

अङ्गनामु रिषयं ऽमी । * पामादित्वात्रः । 'The vrittikāra adds
अङ्गात् कल्याणे । It lit. = fine-limbed or possessing limbs fore-
telling future prosperity.

तदन्तःपुरेषु च भिन्नहस्तेषु = खण्डितचरित्वासु तदन्तःपुरचारिणीषु (लक्ष-
ण्या) कामिनीषु ।

बहुमुखैः प्रकृत्यादित्वात्तृतीया ।

पांशुलजनभङ्गिभाषणरतः → given to the artful speech of
dirty strumpets. कुलटाजनीचितशृङ्गार्थसंलापरतः । पांशुला मलिन-
चारिवा जनान्नेषां (सत्त्वन्धि प्रसिद्धं) यद्भङ्गिभाषणं अस्फुटलिङ्गिन
मीढाश्रितादिकेन भावाविष्करणं तव रतः । It is not impossible,
perhaps, it would be better to expound thus : पांशुलजनैः
षिङ्गिभङ्गिभाषणरतः । Then again भङ्गिभाषण may mean not
merely communication by signs but also sly intimations
in words. I would prefer the latter meaning भङ्गि वक्त्रोक्तिः ।
See note on बहुभङ्गिनिशब्दः । पांशुलः = पांशु + लः (which by a
common mutation changes into ल) * नगपांशुपाण्डुभ्यश्चति ।

हृणायापि न गणयित्वा भर्तृन् । Better read हृणान्यपि instead
of हृणायापि । * सन्यक्तसंश्रानादरे विभाषाऽप्राणिष्वित्यत्र पथ्यायग्रहणं न
कुलाप्यनुमीदितम् । 'The *Mahābhūṣhya* is silent on the point.
कथञ्चिन्महाकविप्रयुक्तत्वात् सीढव्यम् । Even मानयित्वा would not
do, the द्विज् conjugation being specified. गणयति ; अजगणत्,
अजीगणत् ।

तस्करादिभिः, तत् (euphemistically) कुर्वन्ति ये ते तस्कराः ।
* तद्दहतीः करपथीश्वरदेवतयोरिति मुट् । What form will you
get in the feminine ?

पातकपथाः । पातकस्य पथान् । * अकपूरञ्जुः पथामानञ्चे इति अः ।
अशु कष्टाः संयोगोपधत्वेऽपि * अङ्गनावकण्ठेभ्यो वक्तव्यमितीप् ।

P 27. कृष्णकुटुम्बेषु लोभः पदमधत्त निःस्वा ज्ञातिजन लुब्धा अजायन्

or considering कृष्णकुटुम्बेषु as an instance of बहुव्रीहि, दुर्मित्रदीनपरिजनेषु जनेषु । The former is perhaps the better of the two.

मानेन हेतुना । अदहान् कर्षकर्तृणि प्रयोगः । ध्वज्यति । अधा व्रीत्, अदाग्धाम्, अधाक्षुः । यदि दन्दह्यते ।

अकृत्येषु भावे ऽमी । * विभाषा कृ वृषीरिति क्यप् ।

प्रासरन् - prospered. लुङि असार्षीम् and असरन् ।

परीपजापाः । उपजाप - sowing dissensions and so effecting rupture.

इष्टकृप has been rendered by *magic*, or *desire yielding*. This may be however a work of over-ingenuity. इष्टः may mean after all पङ्कादिविरहाद्वाञ्छितः, not desire yielding but desire exciting.

विषममार्गप्रधावनैः । प्रधावन is to be derived from the causative of धाव् ।

विषयविसरविच्छिन्नानुयाहकतया—विष क् समन्तात् (indeclinable) विसरः विसरणम् (ऋदी रप्) तेन विच्छिन्न अनुयातारी येषां तेषां भाव लक्षा तया । Why not अनुयाहकतया (नयृत्तयति) ? This is a serious difficulty which may be obviated thus : समासान् विधेरनित्यत्वात् समासान्ताभावः । Can you not avoid बहुव्रीहि here ?

एकाकीकृतानाम् । Pandit Vidyāratna thus explains it एकाकिनः असहायाः कृतालोषाम् । According to this manner of expounding we would get एकाकीकृतानाम् । अनेकाकिनः एकाकिनः कृता एकाकीकृतालोषाम् । अभूततज्ञावार्थे च्चिः । * एकादाकिनिसासहाय्य ।

यथेष्टघातनैः यथेष्टं घातनानि (through others) तैः । हन्ति,
अवधीत्, जहि ; घातयति, अजीघतत् ।

मृगदंष्ट्रापराद्धे. मृगानां देहानि तेभ्यः अपराद्धानि चतानि तैः ।
अपराद्धपृषत् कोऽसौ लज्याद्यश्रुतसायकः ।

इपमीक्षणैः । पत्नी रोप इषुर्द्यौरित्यमरः । √मीक्ष मीक्षयति, मीक्षति ।
मीक्षयामास, सुमीक्ष । असुमीक्षत् अमीक्षीत् ।

अधिरौह्य । What would the alternative form be ?
(रौहति, अरुहत्) । रौहयति, रोपयति, अरुहत्, अरुहपत् ।

प्रभर्शनैः, of course, from the causative of भर्श ।
वलवदनुप्रवेश्य । वलवत् उभौ, स्वपरःसरम् नतु वलपूर्वकम् । cf
Sakuntalā वलवदपि श्लितानामात्मन्यप्रत्ययं द्यतः । (१)

साक्षिषु । * साक्षाद्दृष्टि संज्ञायामिति इन्प्रत्ययः ।

प्रसापणैः । अर्त्तिह्रीत्यादिना पुक् । Here the dental *n* is
also allowable ; why ?

विलप्रवेशेषु &c. विषयं सप्तमी । प्रवेशादयः सर्व्वे भावशाच
नियन्त्राः । Will you derive निधान in the कर्म or in the
अधिकरणवाच्य ?

विघ्नप्राजसाधैः । See Translation. पृर्व्वीकृतकठिनव्यवसाय
ममूहसुलभविपज्जालच्छन्ना समर्थयितुं शक्यैः । 'They killed them
and then explained away their deaths by the besetting
risks of the above undertakings.

प्रैर्थ्य = प्रपूर्व्वादीरयतेर्ल्यप् । लुङि णेरित् !

(१) Fresh instances have convinced me that वलवत्
here means गाढतरम् = deeply.

व्यालहस्तिनम् ।

अप्रक्रमणः ।

root ; but to the .

दायादर्थं । विभक्तव्य

on माय्यार्थे ।

विवदमानान् । Vide *रत्* ; . विवदमानानाम् ।

आपण । आपणं विक्रीयन्ते द्रव्याणि यत्र * गीचरस
बह्व्रजव्यजा पर्णनिगमा अति घयः पणायते पणते पणायति । पणं,
पणायाञ्चक्रे । आपणादिष्ट, अपणिष्ट ; शृङ्गारादौ विषे वीर्ये गणे रागे द्रवे रसः ।
घोषणः । घोषति, घोषयति । अधीषत्, अधीषीत् अजुघुषत्, युषिर्
विशब्दने ।

चिकित्स्यामुखेन । रोगापनयनच्छयना । ● 'The *सन्* in चिकित्सा
has nothing to do with the desiderative form. The root
here is कित् । चिकित्सति । अचिकित्सीत् चिकित्सामास etc.

प्रचपित - प्र + चप् + (कर्मणि) क्तः । चपयति, अचिचपत् ।

प्रीत्साद्य । सह + णिच् । सहते, असहिष्ट । साहयति, अमीसहत् ।

अनन्तवर्मणा सहार्थे द्वितीया । In the passive वसन्तभानुना भानु-
वर्मानाम वानवाय्यः प्रीत्साद्य अनन्तवर्मणा व्ययान्तत । गृह्णाति, अग्र-
हीत् । ग्राहयति अजिग्रहत् ।

वानवाय्यम् । This country, in the neighbourhood of the
Concan, is mentioned by Ptolemy. Its remains were
discovered by Colonel Mackenzie. *Wilson*.

सञ्चसामन्तेभ्यः । Would you construe it with प्राक् (in that
case you must employ the rule दिक्देशकालवाचिभिः पञ्चमी) । or
with प्रियतरः (पञ्चमी विभक्ते) ? Adopt the latter construction.

Note that the
can not get the
two forms समगत

अभ्यर्थः । (वेदार्थे (proximity) इति
herwise अभ्यर्हि तः । आर्हि दत् ; आनर्हि ।

न्यविशत । (नेर्विश इत्यात्मनेपदम्) ।

नाठकीयां नाथनिपुणां । * तस्मै हितमित्यनेन च्छः ।

आह्वय । ह्वयति, ह्वयते । अह्वत्, अह्वत अह्वात् । जुहाव । आशी-
र्लिङि ह्वयात् । णिचि ह्वाययति, अजूहवत् अजुहावत् ।

P 30. कुन्तल, 'a country in the south of India usually placed to the south of the *Tungabhadra*, but it must have extended nearer to the Nerbudda.' *Wilson*.

कलवाणि नः परासृशति । The extension of the meaning of कलव, here, is quite warranted by the etymology of the word. परासृशति अवस्कन्दति । लुङि अमाचीत्, अमाचीत्, असृचत् । कियती &c किमिदंभ्यां वतुषोषः ।

हस्तिनां । हस्ताज्जातावितीन् प्रत्ययः । कथं जाती ? हस्तवान् पुरुषः ।

मुरलेशं &c. With the exception of Concan or the Konkan, the names of the countries, here specified are not identifiable with any modern appellations, nor have we elsewhere any clue to their position. *Richika* is probably the *Richika* of the Puranas, the country of the Sankas of the same. See *Vishnupurana* 189 where the two terms occur as various readings. The Muralas have not been

met with as far as I remember. We may safely infer from the context that these various tribes occupied the country between the Kuntalas and Konkanas; or the Tungabhadra and the Ghats on the south and west and the Nerbudda on the north, spreading through the Northern Merhatta country, the west of Hyderabad and Khandesh. *Wilson.*

पञ्च शतानि पदद्वयमेतत् । (Why ?)

उपजपावः = alienate (from his cause). (What would be the form in यङ् ?)

पुरती व्यतिषक्तं &c. See Translation. पञ्चमर्थे तसिः । सजति, असाहीत् । व्यतिषक्तमित्यत्र * उपसर्गात् नोत्प्रेत्यादिना षत् । विभज्य = वि + भज् + ल्यप् । विभजति, विभजते ; अभाचीत् अभक्त ।

वराशुकानां, raiments. वराणि श्रेष्ठाणि अंशुकानि तेषाम् ।

आप्तमुखन, आप्ता विश्वस्ताः (आप्तः प्रत्ययितस्त्रिषु) तत्रैव सुखसुपायस्तेन ।

उत्तरद्युः = उत्तरास्त्रिन् दिवसे * सद्यः परुत्परारौत्यादिना निपातितः ।

P 31. नयद्वेषात् = नयस्य (कर्मणि षष्ठी) द्वेषस्तस्मात् । (द्वेष्टि also of the आत्मनेपद) अविच्छत् ।

तुभ्यामि । लुङि अतुषत् ।

आमिषेण, a bone of contention, लोभनीयवस्तुना ।

अयसत् । लङि रूपम् । आसयति यसति । लुङि अयसीत् अयासीत् अजियसत् ।

आत्मसात् । * तदधीनवचने सातिः ।

मीलैः पिष्टपैतामहैर्भृत्यैः । For the technical meaning of the term in politics vide Kamandaki chap. VIII. मूलादागतलैः ।

ज्यायसी * वृद्धस्यचेति वृद्धशब्दादीयमुनि । (Can you get the same form from any other word with the same affix ?)

त्रयोदशवर्षां त्रयोदशवर्षाणि व्याप्य स्थितां* तद्वितार्थोत्तरपदे समाहारे-
चेति समासः । * चित्तवतिनित्यमिति प्रत्ययस्य (ईन) लुक् ।

P 32. अपसर्पन् । सृप्ल गतौ लुङि असप्तत् ।

अस्याः उपस्थितायाः ।

अजहात् । लुङि अहासीत् । What will the forms be in लोट् हि ।

हैमातुरः ।* मातुरुत्सङ्गासम्भटपूर्वायाइत्यणप्रत्ययः, मातृशब्दस्य उदा-
देश्य । भर्तृद्वैमातुराय etc. इत्यनुपासः । Account for the dative
termination in आत्वे ।

अभ्यमन्यत् । लुङि अमुंस्त ।

निर्भर्त्तितय roundly reprov'd. भर्त्तयते । अवभर्त्तत ।

अखण्डचारित्र्याभिन्नवृत्ता ।

नैर्घृण्यात् निर्नामि घृणा यस्य स निर्घृणलस्य भार्वा नैर्घृण्यं तस्मात्तृहती-
नैर्घृण्यात् । घृणा दया जगन्माचन्यमरः ।

अजिघांसीत् हन्तुमियेष । हन् + सन् । यङि जह्न्यते ।

अर्भकेन महायथे तृतीयया ।

आज्ञप्तः * वादान्तशान्त्यादिना निपातितः What would be the
form in सन् ?

निर्गमय * न्यपि लघुपूर्वादित्ययादेशः ।

व्यग्राहिषि । गाहतेर्लुङि (उत्तमपुरुषः) गाहते, जगाहे, अगाहिष्ट ।

अहानि (Account for the accusative termination.)

विश्रमय विपृञ्वात् श्रमधातोर्णिचिल्यप् । For the अय, vide
note on निर्गमय । भित्तादुपान्तवृद्धभावः i. e. the penult is not

lengthened because the √ अश् belongs to the षट् class. Kalidāsa uses (Raghu Canto 1) विश्रामय with doubtful accuracy, though Bhattoji defends it by a rather lax interpretation of the rule मिताङ्गम् : आस्यति ; अश्मत्, अश्मौत् ।

राजपुरुषसम्प्रातभीतः । Does this mean being struck with fear at the approach of the king's men or fearing this approach ? Adopt the latter (राजपुरुषागमनं शङ्कमानः) पतति, अपतत् (णिचि अपीपतत्.) । विभति अभैषीत् । Give the four forms in लिट् ।

P 33. दातुकामः * तुमः काम मनसो रिति मलीपः शरणमेधि रक्षिता भव । Comment on the gender of शरणम् । एधि = अस् लोट् हि ।

अवधात् । लुङि अभान्सीत् । What will be the form in लोट् हि ?

किमीया जात्यास्य माता किमीया किंसम्बन्धिनी । जात्या (प्रकृत्यादिभ्यर्थापमङ्गानमिति तृतीया) = जन्मना (१) जातिः स्त्री गीव जन्मनोरिति मेदिनी । The answer supports this meaning though the ordinary meaning may apply very well.

इत्यन्युक्तं मया । इति is the object here. भावे ऽभी । प्रश्नात्परीक्षाः पृच्छा चेत्थमरः । अन्युङ्क्तं (Why not परस्मैपदी ?) अन्युक्तं ।

(१) I think this is a needless deviation from the ordinary use of the term, though I should like to add that in the chapter on अलुक्समास, अनुषासः is explained as जात्यसः where जाति must mean not *caste* but *birth*.

वैश्रवणस्य (विश्वसौऽपत्यं पुमान् वैश्रवणः कुवेरनामान्तरम् । विश्व-
वस् + ण निपातनात् ।) What is its original meaning ?

कुसुमधन्वनः । When used as a *quasi* significant name
कुसुमधन्वा means Cupid. (कुसुमानि धनुर्यस्य स कुसुमधन्वा) *
धनुषोऽर्जुन इति समासान्दोऽनङ् ।

मातामहः ~ मातृ + डामहच् मातुः पितृति । * मातापितृभ्याम्पितरि
डामहजति डामहच् ।

सस्वजे ~ स्वनञ् । लिट् । स्वजते, अस्वजिष्ट । The लिट् form is
used with doubtful accuracy. This is not an instance of चित्त
विवर्पादि nor of अत्यन्तापङ्गव । So, how can it possibly fall un-
der the rule लिट् परीत ? अस्वज्ज would be a far better reading.

कतमः ~ किल् + डतम् । * उत्तरडतमं बहूनां जातिपरिप्रश्नं ।
But here the question does not concern any class but
individuals. So the scholiast says बहूनां मर्त्यं एकस्य निहा-
रणे डतमच् वा स्यात् । जातिपरिप्रश्ने इति प्रत्याख्यातमाकर्षे ।

अहृष्यत् । हृष्यति । लृङ् अहृषत्, अहृषीत् ।

नयार्वालिपम्—नयनं अर्वालिपमद्वृतम् । अर्वालिपम् गत्यर्थं स्यात् नयने
भ्रमणेऽपि चेति मेदिनी । लिप्सति, अलिपत् ; in the आत्मनेपद
लिप्सते । अलिपत्, and अलिप ।

उन्मथ्य ~ उत् + मृज् । मृज् । मृन्थति, अमृन्थत् ।

पिर्ध्वं - पित्रसम्बन्धिनि । पिर्ध्वं इति यन् पक्षे पेटकम् ।

प्रतिष्ठापयामि प्रतिज्ञाय । प्रतिष्ठापयामि अथ * उपसर्गात् सुर्नातो
व्यादिना षत्वम् । अतिष्ठपत् । प्रतिज्ञानीति । * सम्प्रतरेनाध्यानिद्वयार्थे
पदम् । Account for the विधिलिङ् in प्रतिष्ठापयामि । Does it
fall under the rule * कामप्रवेदनेऽकस्मिन्ति ?

कथं क्षपयेयम् । One commentator attempts to explain the लिङ् by the rule * कथमि लिङच् । He should have remembered that there गद्गीयाम् (to signify blame) comes by अनुवृत्ति e.g. कथं हरिं त्यज्जरितव हरिस्त्यागीगर्हित एव । अतएवाव सम्प्रत्ये लिङ् विधिर्निमन्त्रणेत्यादिना । To quote the rule शक्ति लिङ्च्, I believe, would be equally incorrect.

P 34. ताववधिषम् In the passive voice तौ (मया) अवधिषाताम् (अघानिषाताम्, अहसाताम् वा) ।

सपतवाकृतः, निषतवाकृतः - उभयव*सपत निषतवादतिव्यथने इति डाच् । When the arrow does not dart out of the body, the deer is सपतवाकृतः ; when it pierces through and rushes out with its feathers it is निषतवाकृतः । अतिव्यथन = acutely painning.

सगयवे -- सगं यातीति सगयन्तस्मै । सगयादिभ्यर्थति कप्रत्ययः ।

अपलीमत्वचः । लीम (original word लीमन्) च त्वक् च (note त्वक् is feminine) लीमत्वच् । अङ्गिनी सगस्य प्राणविरहात् प्राणित्वयुपरमनाव प्राण्यङ्गत्वहेतुकएकवद्भावः अतएव * इन्द्राद्युदषहाकात् समाहारे इति टच्न । अपगते ते यस्य स तस्य । Where is the absurdity of this mode of expounding : अपलीमा त्वक् यस्य सः ? (१)

(१) The query is not only sensible, but it redeems the perverse pedantry of the note. But in this case the fault originally rests with Pandit Vidyaratna who mutilates the original by omitting क्लीमापीह निषलाकृत्य च which follows अपलीमत्वचः in the original. क्लीमापीह = removing the bladder. निष्कुलाकृत्य - extracting the substance or removing the skin. So अपलीमत्वचः must mean exactly what is suggested in the query, *shearing the skin of hair*. First the hairs are removed ; next the skin. So avoid इन्द्रसमास here.

ऊर्ध्वस्थियीवादीनि—Pandit Vidyāratna's mode of expounding is this ऊर्ध्व च अस्थि च यीवादीनि च । He of course loses sight of the necessity of एकवद्भावः in that case, and would perhaps contend that the limbs of a dead deer cannot be प्राण्यङ्ग, but we should like to expound the samasa thus : ऊर्ध्व अस्थि च यीवाच ऊर्ध्वस्थियीवं तत् आदिर्येषां (अङ्गानाम्) तानि । But perhaps it will be contended that अस्थि is no अङ्ग ।

विकृत्यकृष्ट = कृष्टयित्वा । What is the root here कृ or कृत् ? Of course, the latter root will yield plainer meaning but vide note on मद्भादमत्कर्त्तुमुद्यतासेः below. कृतति, चकर्त्त, अकर्त्तुः ।

शूलाकृत्य (शूलात्पाके ङ्नि डाच्) = शूलनि पक्ता ।

दावाङ्गारेषु -- दावस्य अङ्गाराणि तेषु । दवदावो वनानले ।

अत्यतारिषम्—In the passive—चुदयतारि । ततार ; तेरतुः । यक्तितीर्थति ।

सौष्ठवेन सुष्ठुभावः सोष्ठवम् । सुष्ठु, = सु + स्था + उ, an indeclinable. सुष्ठामादित्वात् षः ।

अस्मि, an indeclinable used for अहम् ।

आचष्ट/चच लङ् । लिटि चख्यो, चख्ये, चक्षौ, चक्षे and चचचे । लुङि अखात्, अखात ; अक्षासीत् अक्सास्त and अर्चक्षिष्ट ; conjugate this root through all the moods and tenses.

अद्वैव । अत्र नियोगार्थक वसनसन्धेयम् * एवेचानियोगे । नियोगी-
ऽवधारणम् । (Distinguish between अद्वैव and अद्वेव) ।

विवीढम् । वहति, अवाचीत्, अवीढाम् अवाचुः । उवाह । उवहिय ; वस्यति । Give the corresponding forms in the आत्मनेपद ।

उत्सवीतरा उत्सवप्रधाना आनन्दैकताना । उत्सव उत्तरी यव सा ।

P 35. विश्वास्थ = वि + श् + शिच् + ल्यप् ।

तत्सुखेन = तस्या सुखं तेन करणेन (=by her mouth), यद् वा तदेव मातृविश्वासनरूपं सुखं सुपायस्तेन (= by this means).

रहो निवेद्य पुनः । रहम् is an indeclinable derived from the root रम् । पुनः is a particle of contrast, and here serves to set प्रकाशम् over against रहः । पुनरप्रथमे भेदे इत्यमरः ।

प्रकाशम्, of course, an indeclinable.

आक्रोशः = wailing, परिदेवनम् । क्रोशति, क्रीच्यति, अक्रुक्षत् ।

अन्तःप्रीती वसिष्ठैः खं दर्शयन् । Would you choose to take वसिष्ठम् as an independant adverb?

त्वन्मतम् । मतं मननं * नपुंसके भा० क्त इति क्तः । तव मतं त्वन्मतम् । 'Take care not to derive मतः in the passive voice (कर्म्मणि) under the rule * मतिवृद्धिपूजार्थंभ्यस्यति, because in that case you can not get the compound त्वन्मतम् । The Vrttikara expressly adds under the rule * क्तान्तेन च पूजयाम्, मतिवृद्धीत्यादिना विहितो यो क्तस्तदन्तेन षष्ठी न समस्यते । राज्ञां मती बुद्धः पूजितोऽयम् । राजपूजित इत्यादौ तु भूते क्तान्तेन सह-तृतीयान्तस्य समासः ।

पापेन मे परलोकमगात् । This looks like an instance of असङ्गतिरलङ्कारः, the sin being the mother, but the death is that of the child. कार्यहृत्वीभिर्नृदेशतायामसङ्गतिः । But it is not so. परन्तु उक्ति वैचित्र्याभावाद्वायमलङ्कारः ।

वत्सनाभनाम्ना । Account for the समासान्त in वत्सनाभ । The *Siddhanta Kaumudī* has got no express rule on this

point. Under * अच् प्रत्यन्ववपूर्वात्सामलीनः Bhattoji Dikshita says अजिति योग विभागादन्यत्रापि । पद्मनाभः ।

सन्नीय = संमिय ।

मज्जयित्वा = मज्ज + णिच् + क्ताच् । मज्जति, अमाङ्गीत्, अमांष्टम् अमाङ्गुः । मनि मिमङ्गति । The Aorist form of the causative would be अममज्जत् । Add क्ताच् to the original root.

वक्षसि सुखे च । उभयत्र अवच्छेदे ऽमी ।

स एवायमभिप्रहारः । विधेयप्राधान्यात् पुंस्वम् । Give the meaning of सः, and account for the absence of the correlative यत् ।

अनुवर्त्तयन्ते । Can you use the परस्मैपद here ?

कापान्निक्वेषच्छत्रा - महाव्रतितंशाच्छादितो । * वा दान्तेत्यादिना क्वादयन्तः क्तः । What would be the alternative form ?

देयैव । नत्वितरेण केनापि जननेत्यर्थः । What are the three meanings of एव ? Specify the particular meaning which एव has here.

दीयमानभिर्जो । दीयमाना भिना याभ्यां (dative) तौ । भिच्चा is derived from the root भिच् with two affixes. भिच्चते, विभिन्ते, अभिच्छिष्ट ।

पराङ्महिः । अपपरिवहिरिति समासविधानात् ज्ञापकात् बहिर्योगे पञ्चमी ।

उपशमनं शमनस्य समीपेऽव्यय्यौभावसमासः ।

वत्स्यावः । वसति ; अवात्मीत् ; उवास ; उषित्वा ; उष्यते ।

आर्यप्रायान् = भवतुल्यान् । आर्येण (भवता) तुल्यान् आर्यप्रायान् । आर्य is a respectful address like महाशय in Bengali or you

may expound thus : प्रायेणवाहुल्येन आर्यान् माननीयान् (- mostly honorable.) But this is to be avoided as it positively weakens the sense. In any case this is an instance of नित्यसमासः (नित्यः - लौकिकविग्रहरहितः) । Pandit Vidyāratna's mode of expounding does not follow idiom.

पोरवृद्धान्, not an instance of षष्ठी but of सप्तमी समासः ।
(Why ?)

आतान् - प्रत्ययितान् । आत्मः प्रत्ययितस्त्रिविध्यमरः । आप्नोति लुङि आपत् ।

मे, not to be taken with स्वप्ने but with प्रसादः । सम्बन्धे षष्ठी । Is the dative termination allowable here ?

मरिष्यति । म्रियते । ममार । लुङि, अमृत । लृटि मरिष्यति ।
The root is of the आत्मनेपद in लट्, लुङ् and आशीर्लिङ् ।

व्याघ्रीरूपया व्याघ्राः रूपमिव रूपं यस्याः सा तथा । Or, you may omit रूपमिव in the analysis of the compound.

तिरस्कृत्य । Is तिरःकृत्वा allowable ?

दारत्वेनैव । दाराणां भारी दारत्वं तेन । प्रकृत्यादिद्वयात् तृतीया ।

युष्मास्वेव । आधारे ङमी । (Give the meaning of एव ।

गमम् । गुपूरक्षणे । गोपायति : लुगोप, गोपयामास etc । अगो-
पायीत्, अगोभीत्, अगोपीत् ।

P 37. यद्यचित्तितम्, an adverb. Is this an instance of अव्ययीभाव or of सुप्सुपेति समासः ?

प्रतिदिशम् - दिशि दिशि । वीक्षार्थेऽव्ययीभावः । * अव्ययीभावे
शरत् प्रभृतिभ्य इति टच् । There is no alternative form.

प्रासर्पत् in लङ् । सर्पति । लुङि असृपत् ।।

तस्मिन् प्रचण्डवर्षणि ।

उपधियुक्तम् = छद्मरचितम् ।

दामन्) = माला । Decline the word. वा पुंसिदामसन्दानमित्य-
मरः ।

सण्डनम् । Is this an instance of ल्यु or of ल्युट् ? I
would choose to take it as an instance of the former
being derived by the rule * सण्डादिभ्यश्च ।

सह्यत्रतीवर्षेण । सह्यत्रती कापालिकः ।

प्रसूतस्तनो । प्रसूतो (कर्त्तरिक्तः) स्तनो यस्याः सा । स्वाङ्गाक्षीप-
मर्ज्जनादमंयीगीपधादिति डीष् । स्तीति । अस्मावीत् । सुण्याव ।

अयं जनः = एषाऽहम् । Do not think that this refers to her
child. This is an idiomatic use.

अद्यैव । What is the difference between अद्यैव and अद्यैव ?

सद्दर्शनरागवद्विमाध्वसां सम दर्शनेन निरीक्षणमात्रेण यी रागी नव
रमाभ्युदयमेन वद्विमाध्वसां सात्विकभावोपगमनं विलुप्तार्थ्याम् । Pandit
Vidyāratna's mode of expounding is unnecessarily
round about and clumsy.

P 38. प्रणमय । * ल्यपि लङ्प्रवर्त्तादित्यथादेष्टः ।

हर्षेर्गर्भम् = हर्षेर्गर्भे यस्य तत्तथा स्यात्तथा । हृष्यति ; जहर्षः
अहर्षत् । अहर्षात् ।

सञ्ज्वादिनीरागदीनदृष्टिलीढधैर्यैः । सञ्ज्वादीत्याः रागदीना नव
भाववर्णाः गतिधैर्याया दृष्टिस्तथा ली-साक्षात् विचलितं धैर्यं यस्य स
दी (दिक् conj. दीयते) : क्त = दीन । लीढः लिङ् + क्तः ।

लब्धभैरवः । भिच्चाणां समूहीभैरवम् । * भिच्चादिभ्योऽणिति भैरवम् ।
लब्धं तत्रेण सः । आकार्थ - calling away.

प्रथितः । Is it used here in a bad sense ?

उपास्यमानः = उप + आस् + कर्मणि शाणच् ।

समवतार्ये, from the causative of तृ । What will be the form obtained by the same affix from the original root ?

उपशान्तातपे । Derive शान् ।

जनसमाजीपयोगीनि । What is the difference between समाजः and समजः ? The root in both is अज गतौ । अजति ; लिटि विवाय ; लुङि अवेषीत् and आजीत् ।

P 39. हस्तचङ्क्रमण = marching on the hands. हस्ताभ्यां चङ्क्रमणम् । गहर्धेयङ् । I do not clearly understand how हस्तचङ्क्रमण and ऊर्ध्वपादभ्रमण are different. But this I do understand that Pandit Vidyaratna's interpretation is against usage and does not suit at all. क्रमुपादविक्षेपे तस्य यङि (लुकि) ल्युट् । Pandit Vidyaratna's interpretation will require the causal form of the root.

वृश्चिकमकरलङ्घनादीनि । These are imitative movements. लङ्घनं गमनम् । The root is लघि । लङ्घति, अलङ्घीत् । It is also used in the आत्मनेपद ।

मत्स्योर्ध्वनादीनि = turning (up) in the manner of a fish.

करणानि = *feats*, which word also is derived from a root meaning to *make*.

उपहितवर्ष्मच्छद्मगावः । शरीर वर्ष्म वियहः ।

चिददुष्कराणि । इयोर्विशेषणयोरेकेस्य विशेष्यत्वं विवक्षया कर्मधारयः ।

श्येनपातोत्क्रोशपातादीनि । What will be the adjective derivative from श्येनपातः ? श्येनग्यातिकः । उत्क्रोशः, an osprey.

विंशतिचापान्तरालावस्थितस्य । विंशतिशपानामन्तरालं तवावस्थितम् ।

चाप equals two yards.

प्रत्युसंप्रहृत्य - विभक्त्यर्थेऽव्ययीभावः । उरस् does not fall under the class शरदादि, nor does it terminate in any one of the letters falling under भ्य । So a separate rule * प्रतेकरसः सप्तमी स्यात् (सर्वसमासान्तप्रकरणे) yields the समासान्त here.

उत्कर्तुम् । What form would you get if you employ the root कृत् instead of कृ ? Is उत्कृत्योत्कृत्य in Bhabbhuti's celebrated passage in the *Malati Madhhaba*, (उत्कृत्योत्कृत्यकृतिं प्रथमनयप्रथत्तन्निध भूयांसि etc.) often quoted as an instance of वीभक्तिरस also to be derived from the root कृ ।

चारभटस्य - चारणामी भटश्चेति, a soldier spy.

पौवरांसवाहृशिखरमाक्रय । वाहृशिखरम् is not the same-thing as अश्रम, one being the whole shoulder's and the other only a part of it namely the top of the arms पौवरः अश्रमी यस्य स पौवरांसलाटशस्य वाहीः शिखरम् ।

उच्चक्षुर्ध्वन् । उद्धतं चक्षुर्ध्वस्य स उच्चक्षुः अतया तथा कुर्वन्निवृत्त-तद्भावेच्चिः धर्मापथ ।

दिपुरुषोक्तिस्तम् । द्वौ पुरुषौ प्रमाणस्य तद्वयथा स्यात्तथा उक्ति-स्तम् । * तद्वितार्थोत्तरपदे समाहारं चेत्यनेन तद्वितार्थं सख्यावाचकं समासः । * दिगोर्नित्यं लुगित्यनेन प्रमाणवाचक प्रत्ययस्य लुक् । This is vital ; otherwise you could not get दिग् at all.

अवप्लव्य = अव + प्लु + ल्यप् । प्लुङ् च संपण्णे । प्लवते, अशीष्ट ।

. P 40. प्राचा * अचेर्लुक् । अध्वत्यादिक्श्च्चात् अस्मातेर्लुक् स्यात् लुक् तर्हित लुकि । प्राच्यां प्राच्याः प्राचीवा दिक् । एवन्देः काले चेति सिद्धान्तकौमुदी ।

उच्चितेष्टकचित्वात् । उचिताभिः राशीकृताभिः इष्टकाभिश्चित्वात् व्याप्तत्वात् । इष्टका + चित yields the compound इष्टकचित । * इष्टकेषीकामालानाञ्चिततूलभारिविति ऋष्यः । इष्टकचितम् । इषीकतलम् । मालभारी । But इष्टक is also used in the masculine.

प्रतिमाधिष्ठाने । Derive अधिष्ठाने in the अधिकरणवाच्य ।

स्थगित । √स्थग । स्थगति, अस्थगीत्, to the exclusion of the form अस्थगीत् । तस्याग णिचि स्थगयति ।

गलति मध्यरात्रे = as midnight was sliding past or away गलति । अगानीत् । रात्रे मध्यं मध्यरात्रः । * पूर्वापरावरीत्तरमकदेशिन-काधिकरणे इत्यव भट्टोजिराह । केचित् सञ्च एकदशः कालेन समस्यते इति । तेन मध्यरात्रः । एकदेशी समासः । Try to understand this because it is very important. * अहः सर्व्वेकदेशसङ्ख्यात पञ्चाञ्चरात्रे रिति समासार्तोऽच् । * रात्राङ्गाहाः पुंसीति पुंस्त्वम् ।

पट्टनिवसन । The root here is वस् which yields the form वस in the present, ववसे in the past and अवसिष्ट in the aorist निवस्यते यत्तत् निवसनम् ।

पूर्व्वद्युः = पूर्व्वभिन्नहनि । * सद्यः परन्परारीत्यादिनानिपातितः ।

P 41. अवध्याम् = व्य. परम् ।

उपधिक्षताम् = कृत्तरचिताम् । कपटीऽस्त्री व्याजद्भ्योपधयस्कृत्कर्तव्यमरः ।

उत्तरेद्युः = on the next day. For the derivation vide note on पूर्व्वेद्युः above.

पूर्वसङ्केतित । Render this by *who had received previous intimation*.

पौराणायसामन्तवैः । परिपु, अमात्यपु, सामन्तं पु च, ये ब्रह्मर्षेः सह प्रत्येकमन्वयः कर्तव्यः ।

अर्चयित्वा । लुङि आर्चयिचत् ।

सर्वजनप्रत्यक्षम् । सर्वजनाः । तेषां प्रत्यक्षम् । * प्रतिपरः समन्वयः, क्त इति समाधानः ।

पटह, a double trumpet.

अकारयत् । Supply the प्रथी न कर्त्ता । This is not difficult at all, because the accusative and instrumental cases will be equally good. : हर्कारः अतस्तस्यासिति ।

अंसनपुरुषप्रपन्नदृष्टम् । अंसनी दली - thick shouldered, hence robust. * वामांसनी कालवर्ण इत्यर्थः । अंसनस्य पुरुषस्य प्रकृष्टाद्यं संनापि दुष्टम् । दुःखेन चर्त्तयितुं शक्यम् । दर् ' चल् ' शिच् ' खल् = दृष्टम् ।

उभयकारिभूतम् । उभौकारौ ताभ्यांविभूतम् । वृत्तिरप्ये उभयवृत्त्याभ्याम् ।

निरगमं निरगमयत् । One is a लुङ् form, the other a लङ् form.

P 42. प्रत्ययउट्टट्टीः प्रत्ययः इदमिच्छति कतिपयवृद्धिः । तेन हट्टा विगमिता हट्टयो यामां ताः * विस्मृत पतिघातार्थः इति निन्दायामित्यभावः । Or you may take the ordinary meaning of the word हट्ट हपतृष्टी । हृषति , अउषत्, अहर्षित् ।

शार्दूलरूपेण = शार्दूलरूपं तेन । Is this an instance of करणं तृतीया । Or of * प्रकृत्यादिनानृतीया ? (Take the latter).

वः = वृषभ्यम् । सम्प्रदाने चतुर्थी ।

अमन्दमातृपक्ष इति । अत्रयथीशेति पथमा ।

कटकोटि घटनापाठश्च &c. A splendid instance of वृत्त्यन्त-
प्राप्तः । There is also an अर्थान्तरा here रूपक । अस्मत्स्वरूपी
घटस्तस्य विघटने विदारणे पटुम् । प्रकट शब्दोऽस्फुटचा, रिसम् । विघटन --
वि ' घट + शिच् ल्युट् ।

मां मन्यध्वम् । In the other voice अहं ' वृषभिः ' मन्ये ।
Give the changes in the other parts of the sentence.

सुभ्यः । What will be the Vocative form ?

महाम् । Account for the Dative case.

अधीयत । Here you have the द्विच् conjugation of the
root. लुङि अप्रं छ । What is the causative form ?

मा न वाचामशीचर' &c. In the other voice तत्र मे श्रुत्वाचास-
शीचरीन्द्रार्थाऽस्याऽस्य प्रथत । शविइन्द्रिश्च चरतीति शीचरः । am . अस्मृ शत् ।
in लङ् । मृ शति लुङि अस्माच्चीत् अस्माश्चीत्, अस्मृ चत् । पश्यत ।

तदहरेव च । Account for the accusative termination.

यथावदयाहयन्मञ्जवादिनीपाणिपद्मम् । Supply the प्रथम्य
कर्ता । (According to strict grammar सया ; according to
practice and the मत्वबोध, मां) यथावत् - यथाईम् । अर्थायैवति ।
Turn the sentence into the other voice. पद्म is used in
the masculine as well as in the neuter.

प्रपन्नायाश्च प्रसृतायाश्च । यामिन्यां भावे ऽमी न न कालाधिकरणे ।

सम्यगेव । सम्यक् is an indeclinable. Would you construe
this as an adverb or as an adjective of विलम् ?

पल्लवपूरयम् -- covered or filled up. पूरयति (चुरादिः अप्पूरत् ।)

P 43. अलक्षरम्भूः = अप्राप्तपरीवादावकाशः ।

नष्टमुष्टिचिन्तादिकथनेः । From this it can be readily inferred that Visruta must have been a very accomplished young man being expert in thought-reading and the art of augury. नष्टम् विदितस्थानविपरिवर्त्तं दृश्यमानं कुवगतं कुवगतमित्यन्विष्यमाणं वम् । नश्यतेः कर्त्तरिक्तः । मुष्टिशीरितं धनं मुष्णातेः कर्मणिक्तिः । चिन्ता हृद्गतीभावः । तदादीनां कथनानि तै हेतुभिः । The people thought within themselves : A mere man can not do all this : (१) point out where missing things lie ; (२) direct people to where pilfered things are stowed away, or (३) decipher the thoughts of others. Can you not take मुष्टि in the other sense of palm or fist ?

दिव्यांशतानिव मे समर्थयमानः प्रागाकलितं मम देवावतारत्वमेव मनसि 'न कदापि मानुषेण इदं कर्तुं शक्यामिदं' चेति युक्ता दृढीकुर्वन् । अर्थयते आर्त्तिथत ।

प्रभावहेतुः प्रभावस्य हेतुः (masculine) सम्भावना वृद्धिकारिका ।

भट्टाकृतम् । Under the rule * भट्टात् परिवापने, there is a *varṭika* rule * भट्टाच्चंति वक्तव्यम् । भट्टशब्दीसङ्गलार्थः । परिवापनं भुण्डनम् । भट्टाकृत्य = भुण्डनं संस्कृत्य ।

उपनाथ-उप + नी + णिच्त्वप् ।

कृत्येषु क्रमन्ते । कृत्येषु कर्त्तव्याधिषु क्रमन्ते प्रभवन्ति । * वृत्त्युत्सर्गतायनं विख्यात्मनेपदम् । Here the meaning is व्रत्तिः - अप्रतिबन्धः, (utter absence of obstacles ; smooth progress) क्रम here -to succeed, to prosper.

मन्त्रेण &c. Vide Translation. Pandit Vidyāratna's note on this passage does not require to be supplemented.

विनिश्चयोऽर्थानां कर्तव्यनिर्णयः ।

निर्व्वहणम् । Account for the ण here.

P 44. नयवनस्पतिः, an instance of साङ्गरूपकम् । शक्ति-
सिद्धिपुष्पफलः । शक्तयस्त्रिस्त्रिः । सिद्धयोऽपितिष्ठः । ताण्ड्य पुष्पफलं यस्य सः ।
The student must thoroughly master the technical words.

अनंकाराधिकरणत्वा दृढतयात् ।

ध्वस्तः — ध्वन्स् + कर्त्तरिक्तः । ध्वंसते । अध्वसत् (उ विधान
सामर्थ्यात्) What will be the regular form?

सर्व्वज्ञः—पेशलम्— Notice the idiom.

P 45. मायापुरुषः = मायाबहुलः पुरुषः । शास्त्रपार्थिवादित्वात्
समासः ।

भजद्भिन = भजं वक्रं गच्छति यः स तेन सर्पेण । It possesses
another meaning स्तब्धः ; but I seriously doubt as
to whether both are meant. स्तब्धः सर्पयोः साधारणं वक्रगमित्वम् ।
Characterise the rhetorical peculiarity.

उद्गीर्णेत यस्येत वा । √गृ गिरति अगरीत्, जगार । यसति जयास ।
अयसोत् अयासीत् । It is also of the आत्मनेपद । In the other
voice उद्गिरेत् यस्येतेति ।

बीज्यः = विज्ञापनीयः । Now the question here is as to
whether we have got here the original root or its causative
form. (बुध् + खल् may yield the same form. But this बुध् be
longs to the भ् and not the दिव् conjugation : बीधति । भीत्-
सति । अभोत्सीत् । If you ask how the verb takes two accusa-

tives अहं and तत्, the answer would be because the root has same sense as वृ । गौणे वाचजादय इति गौणकर्मण उक्तत्वम् । So also वीड्य in वक्तृवीड्यकाङ्क्षां वाचवाक्यान्वसन्निधेः in the (Kavyaprakasa, means the person that is addressed. Had it been derived from the causative we would have had वीधयितव्यः) । But it would be better to take it as derived from the causative of the root वृध् (दिव् conj.) In this case, of course ज्ञानार्थकत्वात् वीधयतेः प्रयोज्यकर्तुः कर्मत्वम् । Would you take अस्मि here as a verb or as an indeclinable अहम् ।

पाणिपादम् । प्राण्यङ्गत्वादेकवद्भावः ।

अतिविश्वदत्तक्षणम् । क्षण - opportunity ; विश्वम् = a spirit of confidence.

•

त्वदुपदिष्टेन नयेन = भवत्प्रदर्शितय रीत्या ।

संबं वादीः । Account for the लुङ् and the absence of अ in the लुङ् form that follows. उवाच ऊचत् । यकि उचते ।

अतिमातुषम् = मातुषमतिक्रान्तम् । * अत्यादयः क्रान्तादर्थे द्वितीययेति समासः ।

P 46. तज्यापरविषह्यमभ्यमिवीणम् -> puissance resistless and ever exerted upon foes. न परेण विषह्यं सीदुं शक्यमपरविषह्यम्, uncomfortable. * परिनिमित्तः संवसितसद्येत्यादिना विषह्यत्ववपत्वम् । अभिवसभि अभ्यसितम् । अभ्यसितं धावतीत्याभ्यमिवीणम् । लक्षणनाभिप्रता अभिमुखा इत्याद्ययीभावस्ततः * अभ्यमिवीणं चेति खः । The alternative form would be अभ्यमिवीयः ।

सन्निपातिताः = एकाधारस्थापिताः ।

वेषाम् । उत्तरवाक्यापात्ती यच्छब्दमुपादानं नापेक्षते ।

दिषतामेषचन्दनतरुः &c. What is the rhetorical peculiarity here ? * दिषीऽमिते इति शब्दप्रत्ययः । चिरविल्लद्रुमः may be rendered by *wormwood*.

नीतिज्ञमन्यम् । नीतिज्ञीऽहमित्युक्तिम् । * आत्ममा निखर्यतिखः ।
विद्धि । (Give the alternative form.

उपधाभिः । A technical word meaning शीघ्रनीपायेः, परी-
क्षाभिः । उपदा means उपढाकन । उपधा is the correct and
appropriate reading. यथाह कामन्दकः—उपेयधीयते यस्मादुपधेति
ततःस्मृता । उपाया उपधा ङी यास्यामात्यान् परीक्षयदिति ।

मतिसहायम् = मन्त्रिणम्, counsellor.

P 47. तेभ्यश्च Account for the ablative case here.

उपलभ्य = ज्ञात्वा । सर्वं प्राप्तव्यां ज्ञानायां भवन्ति ।

लुब्धमसृङ्गम् -- opulent and avaricious.

अन्युक्तिमतिदुष्टम् ।

अविधेयप्रायम् -- प्रायशी दुर्विनीतम् । नित्यमसामः ।

अभिविख्यापयन् धीषयन् । The original root here is ख्या ।
चर्ष्या, अख्यत् ।

धार्मिकत्वमुद्गावयन् । धर्मेण चरतीति धार्मिकस्तस्य भावो धार्मि-
कत्वम् । तत् उद्गावयन् प्रकटयन् नतु उत्पादयन् ।

नास्तिकान् कदर्थयन् । (परलोकाः) नास्तोतिमतिर्येषां ते नास्तिकास्तान्
कदर्थयन् पीडयन् ।* अस्तिनास्तिदिष्टं मतः । शास्त्रेषु यद्वा आस्तिक्य
वृद्धिः । With regard to कदर्थयन्, we have seen in a pre-
vious note how we are to proceed in a roundabout way,
if we are to follow the *Siddhānta Kaumudī*. According
to Vopadeva, however, we can have कदर्थ as a बहुव्रीहि com-

pound and in that case, of course, कदर्थं करोतीति yields कदर्थेयन् without rendering it necessary to bring in मतप् ।

कण्टकान् विशीलयन् । सुटशब्दो च कण्टक इत्यमरः । Kamandaka has got a whole chapter on कण्टकविशीधन ।

अमित्रोपधीनुपयुन् -- शत्रुं रचितच्छत्रजालं विषट्ठयन् । Counter-acting or frustrating the schemes of the enemy. Note अमित्र is of the masculine gender though मित्र is of the neuter.

नचान्यदस्ति &c. तत्र अर्थविषयं दौर्बल्यात्क्षीणतायाः नान्यत् किमपि पापिउमधिकतरमभ्युदयविघातकमस्तीति आकलय्य विचिन्त्य (नियन्त्रित्वा) योगानार्थाहरणापायान् अन्वतिष्ठम् अवलम्बितवान् । योग is a technical word and has been already explained. Account for the ablative case in दौर्बल्यात् । The ablative here has nothing to do with अन्यत् and relates principally to पापिउम् । Why not पापीयः ? According to the *Siddhanta Kaumudi* इड् can not be used to signify comparison between two things. 'This with the rule bearing on the parallel use of तरप् and तमप्, is not followed in practice. The Mugdhabodha abolishes all distinction between the two affixes.

गोमिनी हतान्तः ।

P 48. गोमिनी -- गो मिन् । (What is the meaning of गो here ?) (ज्यात्सातमिद्यत्यादिना मिन्) ।

अत्रादशवर्षेदेशीयः । Vide note on अष्टवर्षेदेशीयः, अष्टाधिका दश अत्रादश । * द्वादनः सख्यायामवहुव्रीडशीत्यारिति आत् ।

अननुगुणदाराणाम् अननुगुणा निषर्गीतशीला दारा दंपताम् (दार is always in pl.)

नाम सम्भावने ।

दिन्द्यम् -- सम्प्रश्नं लिङ् ; not by the rule ' कथमिलिङ् च ।
विन्दति, दिन्द्यं लुङ् अविदत् ।

अथ परप्रत्ययाङ्गत्वं &c. परिप प्रत्ययस्तेनाहतेषु गृहीतेषु स्वच-
त्तवाऽपरौचित्यमुक्त्यर्थः दारपु । भ. र्त्वाजायाऽथ पं भूमि दारा इत्यमरः ।
षाड्छिर्की यदृच्छया काकतानीयत्वात् न समुपागतां सम्पत्तिं सुख-
सम्भारं गुणवाङ्मयं वा अनभिसम्पत्तिं अतृप्त्य । यदृच्छा स्वं रितेत्यमरः ।
Pandit Vidyaratna's interpretation has the recommenda-
tion of simplicity ; but it is hardly supported by usage. (१)

P 49. कार्त्तिकोदवज्रः । कृतान्तं देवं वंशीति । कृतानीयस
मिद्वान् देवे कुशलकर्मणि यमरः ।

वस्तुत्वापिनहुशालीप्रस्थः । पिनहुः -- अपि । नह् । क्तः । वटिभागुरि
रूपमवायोऽरूपसंग्रहीः । नह्यति, नह्यते । नस्यति, अनासीत् ।
Give the corresponding आञ्जनेपद forms. Distinguish bet-

(१) Adopt Pandit Vidyaratna's interpretation.

ween प्रस्थ and प्रश्. प्रस्थ = a measure above two pounds; about a seer and a quarter.

सर्वणा समानोदण्डिस्त्यदिति ज्योतिर्ज्जनपदेत्यादिना समान शब्दस्य सार्दशः ।

किल वार्त्तायाम् ।

गुणवत् । Do not take it as an adverb.

अस्मान् : अस्मदीयथीयेति बहुवचनप्रयोगः ।* गतिबुद्धिप्रत्यवसानार्थं शब्दकर्त्ता कर्मकाशमणिकर्त्ता सङ्गोदिति अणिकर्त्तुः कर्मत्वम् । प्रत्यवसान-मभ्यवहारः ।

हसितावधूतः हसितशर्मा अवधूतयेति = laughed out. अधधूती बहिष्कृतः । धूञ् कम्पनं । धूणीति धूनुते । अधावात्; अधविष्ट अधोऽट ।

पितृभ्याम् । पिताच माताच पितरं ताभ्याम् । * पितामातृ त्रैकल्पिक एकशेषः । Give the alternative forms. सहपितृभ्याम् has been mistranslated owing to inadvertence in accepting, without thought, Pandit Vidyāratna's interpretation. सहपितृभ्यामवसितमहर्द्धिम् whose riches were gone with her parents. अवसितपितृभ्यामवसितमहर्द्धिमेति । Is this an instance of सहर्द्धिः ? . No, because there is no अतिशयोक्तिः at the bottom.

P 50. अर्वास्तमहर्द्धिम् । अवसित अव + सी + क्तः । कर्त्तुं, अर्वात्, असासीत् । Give the causative form.

अवसितं भवनसारा मश्रीणं भवनसैवसारां यस्याः सा जीर्णभवनमावसितमवसितम् । शृङ्गसायाम् शृङ्गातिः शृङ्गार, शृङ्गतुः, शृङ्गृतुः, शृङ्गरीति ।

काञ्चन is a separate word = काञ्चित्. The hyphen in the text is misplaced.

न कर्कशा सृजयन्त्य । न कटिनाः युद्धिमन्त्य । सृजूलष यद्वा
* पिद्भिदादिर्थाऽर्थाऽन्यन्तः । Derive कर्कश ।

अनुपृथ्वत्, अनुपृथ्वे प्रथ्वानुक्रमण वत् स्थितमस्मि । Do not take Pandit Vidyāraṭa's meaning .

धीवरीरुच्यं इव कार्णवीर्ष्या ।

सक्तविभक्ती सक्तममं विभक्तोर्ध्वान्तः । I had no idea that our commentators could mar the sensuous beauty of the description by such a preposterous explanation as this : सक्तदेकवारं विभक्तः । Gomini must thank these annotators for having pointed out this most uncommon personal qualification of hers.

चतुरस्र (lit. Square) - perfect.

तनुतरमतीवतनु ।

बलिवर्धन - - by three auspicious lines.

P 51. भृशदम् बहु + ईयस् + त्वः ।

वृत्तमभ्यविभक्तरागाधरम् (*with rosy round lips*) - वृत्तं गोला-
कृति मध्यं मध्यभागस्तव विभक्तः अर्पितो रागो यस्य सः अलर्निह
तरकिमा । तथा अधरी यस्य तन । The translation follows
Pandit Vidyāraṭa's interpretation of which however I
strongly doubt the correctness. विभक्तः is very largely used
in the sense of अर्पितः or स्थापितः ।

आपूष्णकठिनगण्डमण्डनम् । कठिन has been translated by
tight (as opposed to *flaccid*) which Shakespeare uses in

the sense of *beautiful*. जरठ is used in the same way, cf. जरठ युवतीगण्डस्थलानि in *Kīdamvari*,

तिल, the barren *sesamum*.

P 52. श्रवणपाशं युगलम् - मन्दरकणं युगलम् । पाश is not an affix here (though Panlīt Isvar Chandra Vidyāsīgara asserts so twice in his notes on the *Uttaracharita* in which he seldom touches on grammatical points as in भिषक्पाशः (यार्थं पाशः) । अतएव श्रवणपाशमिव निव्यसमार्साऽनुसन्धयः लौकिक-विग्रहराड्भ्यात् ।

गन्धयाहौ गन्धं न याहौ मनोहरः हृद्यगन्धः । This is an idiomatic use of the √ग्रह् । The English verb *take* is also used in the same way. १

मेषमाकृतिर्नैव्यभिचरतिगीनम् - रूपशीलयाः प्रायशः साहचर्यदशमात् । Cf. प्रियम् । एष दाव वीमत्या ह्रीहि, नहि तादिमा आकिद्विमेसा गण विरहिणी ह्रीति । (शकुन्तला ४)

आमञ्जति from √सञ्ज । Do not be led to suppose that आसज्जति would be a better reading, because आमञ्जति is very frequently met with in this sense. Cf. स्थाने सञ्जति ते दृष्टिः । (मालविकाग्निमित्रम्) and आसञ्जमान्छणः (शकु ३) ।

P 53. अनेकाः fem. What would be the form in the masculine.

अनुशयपरम्पराः । पयात्तापीऽनुशयः । श्रुते शिष्ये ; अशयिष्ट ।

क्षिग्धदृष्टिः सधे हृष्टिः । क्षिग्धम् वक्त्रव्यसरः । क्षिहति, अक्षिहत ।

कवित्—कवित्कामप्रवेदने इत्यसरः । कामप्रवेदनं स्वाभिलाषा-विष्कारणम् ।

सुषिक्तसम्भृष्टे । पूर्वकालैकदेश्यादिना समासः । सुषिक्तैत्यत्र *
उपसर्गात्सुनीतीत्यादिना षत्वम् ।

विशीष्य । Causative. शुष्यति अशुषत् ।

दत्तपादशीचम् । शीचं शीचार्थजलम् ।

गन्धशालीन् * शाकपार्थिवादित्वात् समासः ।

तुषेः पृथक् चकार * पृथङ्नानेत्यादिना तृतीया ।

तुषैरर्थिनः । Account for the तृतीया ।

काकिणीभिः—'a coin equal to twenty cowry shells'.

Wilson.

P 54. मितम्पचाम् * मितनखे चेति खः

खादिरेण - खदिरनिर्भिन्नेन * पलाशादिभ्यो वा इत्यञ् ।

अमलत् । सकृच्छब्द एकशब्दात् निपातितः * एकस्य सकृदेति ।

किंशारः । Can you give the derivation of the word?

किञ्जरयोः ग्रिणः—किं शृणीतीति किंशारः शस्यं शुक वाणय ।

उपहितसुखपिपानाम् । Vide note on पिनङ्ग above.

अन्नमण्डगालनाय । गलधातुरव चुरादिरात्मनेपदी । गालयते, अजौ
गलत । Or it might be derived from the causative of
गल् । गलति, अगलीत् ।

अवातिष्ठिपत् From the causative of अच् + स्था, अवतिष्ठते,
अवास्थित ।

तदर्शिन्य' तानि अर्थयन्ते ये तेभ्यः (and not तान् अर्थयन्ते &c.)
क्रियायोगे चतुर्थी ।

P 55. प्रश्मिताग्रीनि प्रश्मितोऽग्रियेषां तानि । शम् + णिच् + क्तः ।
What alternative form would you get ? शाम्यत, अशमत्,
अशमीत् ।

प्राप्तिनीति । द्विनीति, अद्वैषीत्, जिघाय । Account for the ण ।
दिवान् * बहुव्रीहौ सङ्कीर्णं डञ् बहुगुणादिति डच् । * सङ्ग्राया
अस्वीयस्या इत्यनेन दिशब्दस्य पूर्वप्रयोगः । Can you say how
you get the form दिव instead of द्वाव ?

आमलकञ् - आमलक्याः फलम् । * फलितुगिति प्रत्ययलोपः ।

उत्पलगन्धि can be obtained in two ways. उत्पलस्यैव
गन्धी यस्येति (*उपमानाच्च) which would lead us to the
meaning *smelling like lotus* and (* अल्पाभ्यासाच्च) उत्पलस्य
गन्धोऽस्तीति यत् which would not be perhaps so good.

सामान्य तादर्थ्यं चतुर्थी । What is the difficulty in
explaining it by the rule तुमसाञ्च भाववचनात् ।

विभागशेषत्वस्य तृतीयद्वेभाग स्त्रिभागः । वृत्तिविषये तृतीयशब्दस्य
विभावः सः शेषो यथा स्यात्तथा लूनम् । लून - लू 'क्तः । लुनाति
लुनीते अलावीत् * ल्लादिभ्य इति निष्ठातस्य नः ।

P 56. अभिसृजन् । सृजति ; असाचीत् असाचीत्, असृजत् ।

प्रक्रिन्न - प्र + क्रिद् + कर्त्तरि क्तः । क्रियति ; अक्रिदत् अक्रोदोत्,
अक्रौत्सीत् ।

इमच्च द्वागण्यमन्नमभीजयत् Changes the voice. गतिबुद्धीत्या
दिना प्रयोज्यकर्तुः कर्मत्वम् । मुङ्क्ते ; अभुक्त ।

अन्वसि । भिरसा स्त्री भक्तमन्वीऽन्नमित्यमरः ।

अवप्यत् । लुङि अवपत्, अताप्सीत्, and अवाप्सीत् ।

अयाचत । याचति । याचते ; अयाचीत्, अयाचिष्ट । Caus. अययाचत् ।

पाटलाकुसुमम्, blossom of the Bignonia.

उत्पङ्ग्वीत्पल्लवयितसारभम् । Derive उत्पङ्ग्व । यथित -
यथ्य + क्तः । यथाति, यथ्यति, यथ्ययति । अयथीत्, अजयथ्यत् ।

सोऽपि etc. All the senses were gratified, the eye by the condensed vapour on the pitcher, the ear by the sound of the drops, the touch by the cold feel, the nose by the fragrance, and the tongue by the sweetness. *Wilson*. The italicised phrase has nothing to correspond to it in the original,

उद्भिन्न ~ भिदिर् । भिनन्ति अभिदत्, अभैत्सीत् । Also of the आत्मनेपद ।

P 57. सापुथ्यप्रकर्षावर्जितरसनन्दियः आर्वाज्जितं परितर्पितम् ।

आकण्ठं कण्ठादा अत्रयीभावः ।

अच्छं निर्मलम् । प्रसर्गाच्छ इत्यमरः ।

अपरकरकेन - अपरकमण्डलुना, in another waterpot.

आचमनम् । कण्ठे लुट् आचामति, आचमीत् ।

गीमय - गी + मयट् * गीश् पुरीषे इति मयट् ।

उपलिप्ते । लिप्यति, अलिपत् । Also of the आत्मनेपद ।

शयने शयतेऽस्मिन्निति शयनं तस्मिन् । What harm is there in taking पातित निर्मलशयने as a कर्मधारय compound ?

उपयस्य । Vide note on उपयस्य p 65. of the text,

पतिच्च सा देवतामिव पर्यचरत्, पतिच्च तया देवतामिव (why not देवतः though the अमरकोष says देवतानि पंसि वा ?) पर्यचर्यत । पचारीत् । Derive तन्द्रा । √मुच् has been conjugated elsewhere. मुक्ततन्द्रा ~ winkless.

अहीनमश्वं यथा स्यात्तथा ।

तदेकाधीनजीवितशरीरः तस्यानेकस्यामधीनं जीवितं शरीरश्च यस्य सः ।

But this is not strictly grammatical. एकश्च तदधीनश्चेति

एकाधीनम् । तस्या एकाधीनं जीवितं शरीरञ्च यस्येति । एकाधीनेत्यव

* पूर्वकालैकसर्व्वजरत् पुराणनवकेवलाः समानाधिकरणेनेति समासः ।

दिवर्गम् । दिवर्गोर्ध्वकामार्थेश्चतुर्व्वर्गः समीचकैः ।

प्रियहिताय = for the dear good, or for pleasure as well as profit ; प्रियञ्च तत् हितञ्चेति ।

पूर्वपोठिका ।

P 58. राजवाहनीयत्तिः राजवाहन means one (whose feet are) borne by kinglys,

सैन्य - * सेनाया वा इतिग्न्यः । सेनायां समवेता ये सैन्याय सैनिकाय ते । सैन्यं क्लीवं वन्ने सेनासमवेते त् वा न्यवर्तति सेदिनी ।

विभाजमानं भाजत ; अभाजित , फणादिप पाठात् भं जे वभाजे Caus. Aorist अविभजत् अवभाजत् ।

कृतातिथ्यः = अतिथये हितमातिथ्यम् * तच्चै हितमिति अतिथिशब्दात् अथ (Derive अतिथि) ।

कञ्चनकालमुपिवा * वसतिचुधीडिति इट् सगःसारणञ्च । उवास, अवासीन्, वत्स्यति । Account for the accusative termination in कालम् ।

सद्भोज्यम् = मम भोज्यम् । Here is a serious Grammatical difficulty : how do you get भोज्यम् instead of भोग्यम् ? भोग्यं भव्ये is the rule bearing upon this, and means that भोज्य would be the form to signify *eatable* (अभ्यवहार्यम्) । That the

author wrote भोज्यम् admits of no doubt ; other wise we would miss the alliteration. We must explain अव्यवहार्य or आवश्यकता, (which may also justify the absence of the mutation) in a very elastic way. मर्हज्य however in that case would mean not *my portion* but *which I must enjoy*. Which form would the root yield here in लट्/नक्ति or भुङ्क्ते ?

राज्यम् । an instance not of षड् but of यक् । * राजाऽर्भ । राजशब्दोऽसमायं यक् लभते । राजाभावः कर्म वा राज्यम् । समासेषु षड् अधिराज्यम् ।

विरच्य- of doubtful accuracy. Read विरचय । ल्यपि लघु, पूर्वादिव्ययादेशः ।

उद्यमत्कटम् । उद्यः शूद्रासूते जघाद्रे पुंसि^१विधूतकटे इति मेदिनी ।

P 59. उन्मूलयिष्यामि —not an instance of नामधातु ।

शरण्येन शरणमेव शरण्यः । * शाखादिभ्यो यदिति यत् । But this word is also given (in the सिद्धान्तकौमुदी) in illustration of another rule तत्र साधः । In that case, of course शरणे रक्षणे साधः शरण्यः । शरणं गृह्णन्निर्वाधरक्षणयोरपीति मेदिनी ।

प्राप्त्रवम्—आप्तु प्रापने । लुङि आपत् ।

नियमवन्तम् —Vide foot note in your text.

विकालज्ञः वीन्कालान् जानातीति । * तत्रितार्थोत्तरपदे समाहारे-
षेति सङ्गावाचकेन समासः ।

तपसाऽलम् गम्यमानसाधनक्रियापेक्षया तृतीया ।

आरुच्य—लिटि आमाचुक्ते । Give the present participle.

अमृत = सुङ्गर्भविमोचने लुङि असविष्ट, असोष्ट । Give the forms in लट् ।

ब्रह्मवर्चमेन तुलितवेधसं पुरीयसम् - ब्रह्मणीवर्चः ब्रह्मवर्चसम् । *
ब्रह्मवर्चसीऽमिति समासातीऽम् । तुलितो वेधा ब्रह्मा येन स तम् । पुरी-
धीयनेति पुरीधाः । Derive तुलितः ।

पुरस्कृत्य । * पुरीऽव्ययमिति समासः ।

व्यधत् । लुङि अधित - अवात् । Turn the verb into the other voice noting the attendant alterations in the sentence.

P 60. नवीयदिद् रुचयः नवम्यन्दिन्नुत्तं रुचिरिव रुचिर्येषां तं
सनीहर कान्त्य । Pandit Vidyāratna's interpretation is
amusing : प्रतिदिनं वर्हेनशीला, 'at the hour of their birth ?)
and no doubt, it wonderfully helps the meaning of the
passage. उद्यत् - उत् + ड + श्च । एति, इयाय, अगात् । सप्तम्यप-
मानेत्यादिना उत्तरपदलोकी बहुव्रीहिः । चिरायुषः, a benedictory
epithet.

उपहार वस्त्रप्राप्तिः ।

अशरण्य । See note on शरण्य above.

व्यक्तकार्पण्या स्फुटदेत्या ।

मुञ्चती तद् conj. लुङि अमुचत् । Give the forms in आत्मने-
पद । (Is there any alternative form ?)

प्रवृद्धशीका । वर्हेते ; अव्रधत् (How do you get this परस्मैपदी
form ?) What will be the regular form ? मुञ्चति ; अमुचत्
अशीचीत् । Give the forms in आत्मनेपद । प्रवृद्ध - waxed, violent.

रुचते । This root belongs to the जच् group : रीदिति,
अरीदीत् अरुदत् । Give the लङ् form.

पृष्टा । पृच्छति ; अपाचीत् ।

सगदगदम् । Vide not on वासगदगदम् ।

P 61. पुष्पपरम् or Kusumapuram is identical with Patalputram or Palibothra. We owe this identification to Colonel Mackenzie who discovered under the ruins a dried bed of the Sona river or the Erenoboas, which is described as having once flowed by It is in North Behar. पुष्पपरम् is the object of उपेत्य as well as अधिवर्त्तति । The root वस्, though intransitive becomes transitive by the addition of अधि ।

उपान्वृत्ता वसः ।

यीदृशम् । यथार्थम्, यथार्थम् ; अथुङ् ।

सर्वा भावे समसी ।

कारकम् न --On the the part of the victor, पृच्छन् on the part of the vanquished.

विश्रुतः --सृजति, अस्माद्योत् । Give the form in लिट् ।

प्रत्ययः * सप्तवर्षिभ्यः स्य इत्यात्मन्पदम् ।

रसमात् - रसमसायिता । व्यप्लोपिकर्त्तव्यदिकरणेति पञ्चमी ।

आकथ्यमाणः क्तासति : 'To what other conjugations does the root belong ? ' अकभीत् : सति चिकंसति यङि चङ्कस्यति ।
स्पर्शोपपदम् । उत्तमं ज्ञानद्वारः । तल्लक्षणं यथा भवेत्सम्भावनीत्प्रतिचा
प्रकृतम् परास्मिति ।

धावीभावेन परिकल्पिता applies both to the mother and the daughter.

उद्योगवर्णि -- विशालप्रसरितः । उद्यः शूद्रासुते चचादुद्धे पुंसि विधूतः
कः इति सिद्धिर्नो ।

P 62. क्रीडमभ्यलीयत Is the verb here transitive or
* अभिरभागे इति लक्षणार्थकस्यभेदव कर्मप्रवचनीयत्वे कर्मप्रवचनीय
योगे ितीयति क्रीडिमियस्य कर्मत्वम् ? लीड् श्लेषणे लीयते । लिख्य ।
अलेंट, अनाम् । लीयते, लायते । Give the causal forms.

विलीनाल ही वालकीऽपि । अदुप्रमः । In the active voice you
will get विलीनालकं वालकमादाय श्वराः कुवचिदुपानयन् ।

कपालुना गीपालिन केकानुपामः । गाः पालयतीति गीपालः ।

अलाभ्युच्येन । उच्यति, आभीतुः उवाभापित्यादि ।

सचेतना कृता । Give a one-word equivalent.

आभर्तुरनिकम्पतिदासुः । चा--earth ; भर्ता = lord. Will
उप-स्था here become आसन्नपदी ? (No)

निरगात् = निः + ड लृङ् द । Can you give the causative
of ड in this sense ? इयाय एष्यति ।

चण्डिकामन्दिरं सुन्दरं केकानुपामः (according to the माहिज
दर्शन)

देवतीपद्वारं करियलः । Give a one-word equivalent, and
express the same sense using √ह instead of कृ, noti-
cing the termination that देवता would take in that case
देवात् स्वार्थे तन् । उपदिश्यत इति उपहारः कर्मणि घञ् ।

P 63. सैकतदर्शनं - सिकतामयप्रदर्शनं । सिकतानां समूहः सैकतम्
सिकताः सति अस्मिन् प्रदर्शने इति गत्यस्य सम्भवति । * दर्शनं विलचीयति
(ितीयत्युपच्यार्थं) । सिकतिनः सिकतानान्यपि च । तन् means
स्वरूप as well as अत्र । Here of course, the former mean-
ing is to be taken.

खनननिश्चितचरणम् । Take खनन in a concrete sense

deriving it in the कर्धवाच्य (=a hole). खनति, (also आत्मने-
पदी) चखान, चखतुः अखनीत्, अखानीत्। खनित्वा, खात्वा।
जिप्रति, अखेप्तीत्। अचारीत्। Give the frequentative form of
the last root.

मितशरनिकरिण वा ब्रह्मन्प्राप्तः (according to Visvanāth.)

द्रुतचरणैः qualifies कुरु, खानकेः। The translation given
of this passage inadvertently construes this with
पलायमानम् as if the infant had a number of legs ?

दर्शयित्वा, दन्दशयित्वा is certainly a better reading दर्शति,
अदाप्तीत्।

कान्तारं - सहारण्यं। सहारण्ये दुर्गपथे कान्तारः पुन्नपंसकमित्यमरः।
वीक्ष्यते सङ्ख्यध्याहार्यं कर्म।

विना without or shut out from.

भवद्भिर्न किमदर्शि भवन्तीनां किमदर्शन् (or अद्राक्षुः)।

दिष्ट्या देववशात् = happily.

किमेष तवनन्दनः सत्यमेव ? Will not the sense be improved
if सत्यमेव is taken separately. किमेष तवनन्दनः ? (And
viewing the effect of the sight of the child on him सत्यमेव।

सह्यम् सम्प्रदाने चतुर्थी। व्यतरत्। ततार तरतुः। अतारीत्। वितौर्थ।

Give the लुट् and लृट् forms.

शिशिरीदकादिना शिशिरं शीतलम् उदकं तत् आदित्यस्य तेन

निःशङ्कं भवदङ्गम् अनुप्रासः।

आयुष्यन्त'। Why not आयुष्मन्तम् ?

अभिरक्षतात् * तुल्योक्तातङ् आशिषि अन्यतरस्यामिति आशिषि
तात् - अभिरक्षतु।

अधरीकृत्य - अभततज्ञावार्थे चिः । (Why not अधरीकृत्वा ?
पुपीष पुष्पाति अपुषत् ।

अपहारवर्त्मप्राप्तिः ।

P 64. सम्पृत्तिः = सम् + पृ + क्ति । पूर्यते, अपुरि, अपुरिष्ट ।

यायातथ्येन प्रकृत्यादित्वात् तृतीया । यथातथाभावी यायातथ्यं तेन ।
Can you add the same affix to अयायातथा ? (अयायातथ्यं
and आयायातथ्यम्)

निमित्तेन केन दीनीभवद्दीनी जातः वृत्त्यनुप्रासः । दीन - दी + क्तः ।
भवत्या or (भवत्याम्) अधीनः भवद्धीनः (Account for the प'वज्ञातः

वर्द्धते has been translated by *has been growing up* It
rather - *has been growing or waxing*. (What is the pecu-
liarity in the लुङ्) । form of this root ? वर्द्ध ; अर्द्धत
अवर्द्धिष्ट ।

सुनिकथितम् - See the previous story.

पुष्पोद्भवप्राप्तिः ।

P 65. स्नात्वा । स्नाति, सन्धी अस्नासीत् । Give the form of
forms in आशीर्निङ् ।

काननावनौ is expounded very correctly by Pandit Vidyaratna as काननव्यावलि सन्याम् । Can you give the meaning of the षडी termination here ? (अभेद as in वसनस्य समयः ?) ।

धार्थमाणः । चुरादिगणपठितो धृधातुः । धारयति ।

सयःप्रपतम्—समानेऽहनि सयः । * सयः परुपरारित्यादिना निपातितः । पृङ् लृ गभेविमीवने । अतविष्ट, अनीष्ट । सृपे ।

आयागेन प्रकृत्यादिभ्यश्चेति ऋतीया । भसति अभसत्, अभसीत् । वक्षाम्, अस्मत्, वक्षसन् । Conjugate वृद्ध in लृङ् and लिट् ।

द्वीपे । Analyse the word. वयोदिशीरापो यत्र तत् द्वीपम् ।

सद्विसम्पत्ती रत्नीहवीनाम् etc. अनुप्रासः (of the पदानग type ?)
What is the अर्थानुसार in भवत्य उपमा or रूपक ?

उपयस्य — उपयच्छते, उपयसि ; लृङि उपायत उपायन्त । (Conjugate the root without any prefix) * उपायसः स्वकरणे श्वास्तनपदम् । विभाषीपयसने इति लृङि वैकल्पिकं सिचः कित्त्वम् ।

सुवस्तुसम्पदा स शोभनानि वस्तूनि तेषां सम्पत् बाहुल्यं िन = by an abundance or rather plenty of good things. * सम्पदादिभ्यो मावेकविति क्तिप् । Do not take it as an adjective of अगुरः । सम्पत् is not *prosperity* but *plenty*.

सम्मानितः चुराद्यन्तर्भूतो मान् धातुः । मानयति, मानति । Conjugate it in लृङ् ।

कालक्षमेण— * प्रकृत्यादिभ्यश्चोपसङ्गानमित्तिःतीया ।

नताङ्गी । अङ्गगात्रकण्ठेभ्योङीष् वक्तव्य इति ङीष् । अनंसीत् । Give the frequentative and the desiderative forms.

P 66. प्रबहणमारुह्य । Account for the cerebral Conjugate बह् and रुह् in लुट् and लृट् ।

अभिप्रतस्थे * समवप्रविभ्यः स्थइत्यात्मनेपदम् ।

अमञ्जत् । मञ्जति , ममञ्ज ; अमाङ्गीत् । मय ।

धातुभावेन प्रकृत्यादित्वा तृतीया । कराभ्याम्, of course करणे द्वितीया ।

अगमस् लुङि रूपम् । Give the frequentative and derivative forms.

अमत । Account for the अनद्यतन tense.

प्रच्छाद्यशीतलं प्रकृष्टा च्छाया प्रच्छाद्यन्तं शीतलं । * विभाषा सेनासुराच्छाया शालानिशानामिति वैकल्पिकं क्लीबत्वम् ।

निदमति । उवास, अवासीत्, उपवा ।

अन्वं पुत्रादया ~ तमः काममनसोरिति मन्त्रोपः । कामयन्, अचीकमत, अचकमत । इष्यति, णीषीत् ।

अनाग्रि---In the active, कुमारमप्यनैषम् ।

गन्तुम् । Account for the तुम् ।

पञ्चवक्त्रवन्निराददति । Read आददाने * आदात्रीऽस्वप्रसारइत्यात्मनेपदम् । The परस्मैपद is indefensible. कवली यासः । यासन् कवलार्थकइत्यमरः ।

कण्ठोरवी भीमरवी &c. पदान्तगानुप्रासः । कण्ठ्यां रवी यस्य स सिंहः from its sounding throat.

महायद्रेण महायासौ ग्रहयति तेन । * ग्रहवृद्धिनिधिमयेति अप् ।

P 67. दन्तावर्गन कुञ्जरेण । * दन्तशिखाद्वलच् संज्ञायामिति वलच्* वले इति दीर्घः ।

पक्षफलमनौषया = पक्षस्य (पच् + क्तः) फलस्य मनीषा (मनस् +

इषा । ज्ञानं न हेतुना । मनीषेति पृषादरादित्वात् साध । बुद्धिमनी
बल्यमरः ।

फलंतरतया । There are two ways of expounding the
compound. How would the declension of the word
(फलंतर) be modified if you take it as an instance of
बह्व्रीह ?

वितत । तनीति, तदते : अतनीत्, अतानीत् : अतत, अतनिष्ट ।

केशरिणाच करिण निरुत्य कुवचित् । To what class of अनुप्रास
does this belong ?

प्रस्फुरत्तम् । स्फुरति, अस्फुरीत्, पुस्फूर । णिचि स्फारयति,
स्फोरयति, लुङि अपस्फुरत्, अपस्फुरत् ।

अवताथ्ये । What would be the noncausal form ?

अनुकूलदैवभावेन is a better reading than अनुकूलदैवाभावेन
and युगपत् सांभाव्यसमुपपत्तेः ।

आश्रयं विभागः आश्रयान्वितः, विस्मयाक्रान्तः । विस्मर्याऽहृत
भाषाये मित्यमरः ।

विभागः विभर्ति, विभते । विभार , विभगमास &c. : विभे,
विभरा वृकं ।

अर्थपालप्रतिः ।

P 68. अन्येद्यः अन्यस्मिन् दिवसे इत्यर्थे निपातितः । * सद्यः परस्पर
रौत्यादीना ।

दधती वसुमती वल्लभमभिगता - वृत्तानुप्रास । Why not दधनी ।

कवत्यः = कुवभवः । * अव्ययात्त्यप् ।

निद्रामुद्रितां निद्रानिमौलितान् । निद्रा = नि + द्रा + क्तिप् निद्रद्वौ ।
मुद्राजाताऽस्या इति मुद्रिता ।

भवत्तनुजस्य भवत्यास्तनुजस्य । सर्वनाम्नी वृत्तिमात्रे पुंवद्भावइति
पुंवद्भावः ।

समभिवर्द्धेय । Caus. Aorist. अवृद्धत, अववर्द्धत् ।

सत्कृता = विहितसम्माना कृतीपचारा । : आदराणादरयोः सदसतीति
समासः । सत्कृत्य and not सत्कृत्वा ।

स्वची यच्चौ What kind of अनुप्रास is this ? शीभनेऽक्षिणी
यस्याः सा । * बह्व्रीहो सक्थद्रुः स्वाज्ञात्पत् इति षच् । समासार्तोऽच् ।
ततः पित्वाट्टीप् ।

विश्वयमानमानसः स्वयते : मिथिद्वे ; अश्लेष ।

सोमदत्तप्राप्तिः ।

P 69. अनेवामी अलं समीपं उपितं शीलं यस्य सः शिष्यः
* शय्यास वामिर्विति विभक्तं रनुक् । * सुपजाती गिनिष्ठाच्छील्ये इति
णिन् ।

कस्मसुकसारम् कस्ममिव मुक्तसारम् । * उपमानानि मानात्
वचनैरिति समासः ।

विली बालकं बालकम् Characterise the अनुप्रास here.

रुदतीम् Account for the absence of नुम् here.

उन्मृज्य । The root has been conjugated elsewhere.

In the causative साञ्जयति, तस्य लुङि असीञ्जत, असमाञ्जत् ।

कनीयान् -- युवन् or अल्प + ईयस । * युवाल्पयोः कनन्वतरस्यामिति
कनादेशः । What would the alternative form be ?

अग्रहारे - ग्रामे, land presented to a Brahmin as, concluding ब्रह्मचर्ये, he enters upon the second stage. अग्र्यं स्नातकं स्नति शेषः क्रियते उपक्रियते यः सः । Boehtlink, however, gives this, quoting as his authority Nilkantha and Chaturbhujā: अग्रं ब्राह्मणभोजनं तदर्थं क्रियन्ते राजघनात् पृथक्क्रियन्ते इति चेदादयः । To say the least, this is a very peculiar though not certainly impossible meaning of अग्र । हरति, जहार, अहर्षीत् । Also of आत्मनेपद ।

विवादा An instance of स्वार्थे णिच् ।

काचनकार्त्तिकम् - काचनस्य कार्त्तिकस्य कार्त्तिकश्रेण्याः सा ताम् । आधी उपमा । 'विर्लोपे च समासगो' ।

सिर्षण । 'सिर्षं व्याजं स्पृष्ट्वेन ना' इति मुदिनी ।

P 70. अवमाना । from अव् अवत, अवशिष्ट ।

तदुग्रास्वात्म्यं न तरो. शाखा येन लघ्वेन । लघ्वि, अन्वगीत् ।

कार्त्तिकश्रेण्या - भागः कृष्ण विगतः स्यति भीमः । The body of a serpent is also called भीमः । उरगः पद्मर्षी भीमोन्मसः । कार्त्तिको महाकार्त्तिकं समग्रं यस्मिन् लघ्वी रिति मुदिनी ।

कैचिच् &c. In the active कार्त्तिकश्रेण्यालघ्वः कार्त्तिकभीमो नामदांशीत् ।

मद्वलस्वीभूता अवलम्बाने इति अवलम्ब आश्रयः । अनवलम्बः अवलम्बो भूता अवलम्बीभूता समावलम्बीभूता । लम्बि, अन्विविष्ट ।

उद्दीपनतया उद्दीपयतीति उद्दीपनस्य भावस्तथा । नन्दा दिवाङ्मूः (न तु लुट्) ततो भावे तल् । दीप्यते : 'दिदीपे, अदीपि, अदीपिष्ट । Caus. दीपयति अदीदिपत् । Give the frequentative form,

शृण्वः Vide P 116.

शुच्यते । शीचति ; अशीचीत् । Also of the *dit* conjugation
शुच्यति, शुच्यते ; अशुचत्, अशीचीत् ; अशीचिष्ट ।

त्रिषसविष्ठील्वनज्वालावलीढावयवा । ज्वलदीक्षी ज्वलति, अज्वालीत् :
(Caus. ज्वलयति, ज्वालयति, but अज्वालयति ; अजिज्वलत् । अवलीढ =
अव् + लिह् + क्त । * दूर्वापि पृथ्व्य दीर्घाऽण इति दीर्घः । लेंदि, लीर्द :
(लङ्) अलेट् ; (लुङ्) अलिञ्चन give the corresponding forms
in the आत्मनेपद ।

भवन्मनसमनयत् In the passive एषभवन्मननीयत् । Why ?

स्विन्नमानसः = स्विन्न पीडितं मानसं यस्य स दुःस्वितचित्तः । स्विन्नं
अस्वेदिष्ट ।

सीदरम् -- सतानमुदग्ं यच्छति मशानायकं न सहशब्देन समासं ।
वीपसर्ज्ज नम्येति सहशब्दस्य सादिशः ।

विज्ञेयेण * प्रकृथादिभ्य यीपस सर्ज्जमाना वतीया ।

पपीष । लुङ् अगुपत ।

QUESTIONS.

1. Quote or give the substance of Vasurakshita's address to Anantavarmā, exhorting him to political studies.

2. Quote or give the substance of Vihārbhadra's address to Anantabarma dissuading him from politics. Indicate how the divisions of a prince's time are to be employed according to the Śhastras. Mention the पार्थिव व्यसनः ।

3. Relate the story of Visruta in brief. Relate the stratagem by which Visruta placed Amitravarmā on his father's throne.

4. Relate briefly the story of Gomini.

5. Relate in brief how उपहारवर्मा, अपहारवर्मा, अर्थ-पाल and मोमदत्त were obtained.

6. Sketch the character of Visruta.

1. Write a brief note on the construction of the *Dasakumara Charita*.

2. Is there reason to suppose that all the extracts in your text are not from the same pen? Adduce

internal evidence in support of such a theory, characterising the style of those portions which are indisputably Dandī's.

3. To what class of Sanskrit literature does Dasakumara Charita belong ? Characterise the class. Why is it called a *kavya* ?

4. Write a brief note on the morality of the volume. What can be said in defence of the lapses that we meet with in some of its most important characters ? What light does Gomini-vrittānta throw on the matrimonial custom of those days ?

5. What is the prominent characteristic of the पुरुषोत्तमचरितम् ?

1. Can you adduce any internal evidence from the body of the book throwing light on the date of its composition ?

2. अमिन्दीसाचार्यविष्णुशर्मा न मौर्यायें षड्भिः श्लोकसहस्रैः सङ्गृह्यत । Who was Maurya and why was he so called ? Write a note, taking for your text this passage, on the possible date of the composition of the book.

3. Does the book show the ascendancy of the Buddhists ? If it does not, is there any evidence to show

that the times of which the book is a poetic history were at all proximate to the Buddhistic era? Is there any disparaging allusion to the Buddhists any where in your text? Write, a note on सम्भावयिता वृद्धान् giving reasons for the meaning which you choose to take of वृद्धान् । What is a *mahāvratī*? What is the remotest date that can be ascribed to the origin of this sect? Write a note on it.

1. विदर्भोनामजनपद &c. to अगण्यतामरेषु ।

a. Translate the above, ३

b. Derive सम्भावयिता, नदीयः, नेदिष्ठः, सुतरां, सद्यः, मानवी, षाड्गुण्य, चातुर्वर्ण्य, and परुषायुषम् ।

c. Account for the instrumental case in अपण्येन, मूर्तिबुद्ध्याम् मनुमार्गेन, and यवैर्न; the accusative in वृद्धान्; the possessive in आपदाम् and the locative in सुकृते and अक्षरेषु ।

d. Expound the *samāsas* in शक्यभयकल्पारण्ये, शास्त्रप्रमाणक, and देवमानवीणासु । In what voice is अगण्यतः? ५

2. तात सर्व्वं जायतमस्यद etc. उर्व्वम् ।

a. Translate the above.

b. Account for the ablative in अभिजनान्, and इतरैश्च, the possessive in प्रजानाम्, the dative in योगक्षेमाराधानाय, and the instrumental case in अध्वना ।

c. काव्यवित्तरेषु प्राप्तविस्तारा । Account for the different affixes in these two different connections.

d. In what voice is प्रतिविशिष्यते ? Give the aorist form of the root.

e. Is there any echo or व्यञ्जना in बुद्धिहीनी हि भृशदत्ता द्धितोऽपि परै रध्यारुह्यमानमात्मान न चेतयते ? Does the व्यञ्जना result in any rhetorical figure ?

f. Account for the तुमन् in वर्तितुम् । Give the लृट् forms of the root.

g. Explain योग and जेम ।

h. अतिक्रान्तशमनाय प्रजा यत्किञ्चनवादिनो यथाकर्थाच्चर्चितन्यः सञ्जाः स्थितिः सङ्घिर्युः । *Turn this into the passive voice Give the लृङ्, लृट् and लिट् forms of the root in सङ्घिर्युः ।

i. What is meant by निर्वर्ण्यदः ? Expound the Samasa involved.

j. इतीऽमुतथ । Give the original bases in these two words.

k. Account for the आव्यनेपद in आगमयस्व ।

l. Expound the samasas in the last line. What are the technical *saktis* and *siddhis* referred to here ?

m. Derive शाधि । Give the लङ् and लृङ् forms of the root .

3. ताव वाचोम्-धृत्ताः ।

a. Expound the samasas in the above.

b. Derive प्रसादवित्तः, अवाञ्छाः, उपाध्यायः, कटश्रेयसः and धर्त्ता ।

4. यदि कश्चित् षट्पञ्चातीयो नाम्ने &c. चर्यत इति

a. Derive षट्पञ्चातीयः ।

b. What is a काकिणी ?

c. Account for the dative in ऋगृगृणिकायै and the ablative in शस्त्रान् ।

d. Account for the लिङ् in आपादयेत् ।

5. Mention the four branches of princely study, explaining their province.

6. तत्तु विज्ञा शस्त्रं.....देयम् ।

a. Is there any tautology in the last line ?

b. Account for the neuter singular in पुस्तदारम् ।

c. Derive तत्तत्तः, वाद्ययम्, विश्वायम्, इत्यनम् and इयान् ।

d. Account for the absence of इट् in अधिगच्छते ।

e. Expound the samāsa in शास्त्रान्तरानुवन्धि ।

7. उत्थितेन राज्ञा &c. योजयन्ति ।

a. Expound the samāsa in क्षालिताक्षालिते, आयव्ययजातम्, अयच्छूर्त्ताः, and अन्यीन्यम् ।

b. Explain सुटिसर्गसुष्टिं वा अभ्यन्तरीकृत्य । Derive अभ्यन्तरीकृत्य, accounting for the ई in it.

c. What is a प्राङ्विवाक ? Is there any other form of the same word ? Point out the elementary roots in the two divisions of the word.

d. Account for the शानच् in विवदमानानाम् । Is there any alternative form ?

e. How do you derive विकल्पयितारः ।

- f. Is there any figure of speech in the last line ?
8. तवापि मन्त्रिणी मध्यस्थादिव—अवगृह्णन्ति ।
- a. What sort of word is मिथः ? (Give an exact equivalent.)
- b. Explain this passage in simple Sanscrit.
- c. Parse अवशम् and दीधगुणैः ।
- d. Explain स्वपरमिवमखलानि ।
9. दूताय नाम &c. भमन्ति ।
- a. Explain the samāsa in वीतयुक्त्वाधवर्त्मणि and प्रियाख्यानलक्षान् ।
- b. Explain this passage.
10. ब्रह्मकल्पा &c. भवन्ति ।
- a. Derive ब्रह्मकल्पा, स्वस्थयनं, यज्वानः and स्वर्ग्यम् ।
- b. Account for the पुक् in दापयित्वा ।
- c. Expound the Samāsas in कष्टदारिद्र्या and तन्मुखात् ।
11. तदेवम् &c. सुखानि ।
- a. Explain the above.
- b. Account for the instrumental case in शास्त्रेण in शास्त्रेणार्थः ।
- c. Derive दुःखरक्षम्, क्षनन्वय, and कदर्थनम् ।
- d. Account for the form अहर्निशम् and expound all the samāsas in the first sentence.
- e. तैर्नैवपात्रैः । Account for the omission of the correlative यन् ।
- f. Derive लिखते accounting for the absence

of reduplication. Give the लिट् and लुङ् forms of the root.

12. नन्विदमुपपन्नं देवस्य &c. to ईहन्ते ।

a. Explain the first two sentences expounding the samāśas therein.

b. What is तन्वावाप ?

c. Account for the mutilation in कथाः ।

d. What is कीडागार ?

e. Account for the समासात् in चतुःपञ्चानि ।

f. Account for the doubling in अल्पाव्यम् ।

g. Derive पादातम् ।

h. Give the लुङ् and लिट् form⁹ of the finite verbs in the last line.

13. अथैतेषु दिनेषु &c. तिष्ठेयम् ।

a. Translate the passage.

b. Account for the nominative termination in अचित्तत्र, the locative in हस्ते and मर्माणि, and the instrumental in मुखे ।

c. Derive प्रथ्यमाण, बालिग्र्यम्, हासः, आयथापूर्व्यम्, रहस्यानि अनर्हं, इष्ट्या पितृपितामहः, and अस्मादृशेः ।

d. Give the लुङ् and लिट् forms of all the roots that occur in the finite verbs of the above.

e. भवतु भविता तावदनर्थः । Derive भविता here.

f. हस्ते राज्यमिदं पतितम् । Account for the क्त ।

g. Expound all the Samasas in the passage.

h. Parse स्निग्धम् ।

14. देव यथा & c. लोकोत्तममिति ।

a. Explain and translate the above.

b. Derive औपकारिकी, आटविक, उपहृद्गन् and बहुतमाः ।

c. Account for the तुम् in अभिभवितुम्, and the तृतीया in साकल्येन ।

d. Expound all the samāsas in the above.

e. Give the substance of this advice.

15. तत्क्रमादायशराणि & c to अशृणीत् ।

a. Explain the above.

b. In what voice is अशृणीत् and अदह्यन्त ?

c. Give the definition of a विट ।

d. Derive पाण्डु, मुख्य, अज्ञान, वारिव, तस्कर, प्रजा, अकथं and उपजापाः ।

e. Account for the ःप् in अशृदग्धाः, the समासान्तः in पातकपथा, and the निङ् in सजाजयः ।

f. Parse अहरहः, दण्डाय, मानेन and बहुमुखैः ।

g. Translate कृगकृदुन्विष्यन्तीभ, पदमधत्त । Is the samāsa in कृगकृदुन्वि, कर्मधारयः or बहुव्रीहि ?

h. Expound the samāsa in उपारुद्रविश्व and all the compounds in the sentence commencing with सन्धिः, कुलाङ्गनाजनः ।

16. तदाच & c. जर्जरसकुर्वन् ।

a. Explain and translate the passage.

b. Expound all the compounds in the above.

c. Derive दारतः, युष्क, कन्न, अपराद्धैः, दुरधिरोहणि, अपक्रमणैः, and आपण ।

d. Parse बलवत्, आखेटच्छन्ना and मत्तगजाधिरोहणाय, and गूढीत्पादितव्यलीकेभ्यः ।

17. अस्मि'यान्तरे &c. स्वार्त्ताम् ।

a. Translate the passage.

b. Derive मौलैः, ज्यायसी, शर्तृदेमातुराय, अपत्यम्, नैघृग्यात and आज्ञप्तः ।

c. Expound the samasas in दयीदशवर्षाम् and अस्वर्गचारिवा ।

d. Give the meaning of अस्त्राः in आपदोऽस्याः ; and that of अन्यथा in अन्यथाभ्यस्यत ।

e. Turn the last line into the passive voice.

f. Parse मौलैः, भावे, and अभिर्केण, ।

18. अहन्तु मङ्गुलिं अवध्रात् ।

a. Translate the above.

b. Comment on the forms निर्गमय and विग्रमय ! Is there any alternative form of the latter ? Comment on the omission of म् in दातुकाम ।

19. अहन्तु &c, अत्यतारिषम् ।

a. Translate the above.

b. Derive पित्रे, सपत्राकृतः, स्रगयवे and श्लाकृत्य । Account for the ल्यप् in the last word.

c. Account for the लिङ् in चपश्यम् ।

20. यद्येवमुद्याने तिष्ठेति &c. to अतिष्ठत् ।

- a. Translate the above.
- b. Derive जरल्यम्, समाज, चङ्क्रमण, विचेतीकुर्वन्, and सैकत ।
- c. Give the different meanings of the अव्ययीभाव in प्रत्युरस and अनुप्राकारम् ।

d. Turn into the passive voice all the verbs in the above noting the concomitant change in the other parts of the sentence.

- e. Expound all the compounds in the above passage.
- f. Add the affix षञ् to ज्वनपात ।
- g. Point out the elements in इष्टकचित ।
- h. Parse नृणीम् ।

21. देवी तु &c. मन्त्रभाष्यया

- a. Explain and translate the above.
- b. Derive पृञ्चद्गुः, पटीयांसम्, अंसल, and एकतः ।
- c. Expound the Samasas in the above passage.
- d. Change the voice of the last sentence.

22. अलभरन्स्य लीकः &c. दुरुपजीवः ।

a. Carefully explain the above, fully describing the different kinds of *counsel*, *power*, *perseverance*, *estate*, *principle*, *success* and *capability* referred to in the above, as contributing to the constitution of the political tree.

b. Derive, भद्राकृतम् and दुरुपजीवः ।

c. Change the voice of अन्वतिष्ठम्, noting the concomitant alterations.

23. सचेष्टः पेशलमिति । Point out the place which पेशलम् syntactically occupies in this passage.

24. सीऽन्यदेवं मामावेदयत् &c. to कार्ये इति ।

a. Derive प्रवर्त्ता, अभ्यसिनी, दिपताम्, नीतिज्ञानम्, पिबे, and प्रह्ला ।

b. दिपतामेष चिरविविद्धमः प्रह्लातानु चन्दनतः. Describe the rhetorical peculiarity here.

c. Explain अतिविश्रम्भदन्तचक्षुः ।

d. Expound the samasas in अतिमानसम् and अपर विषयम्. Account for the celebral *n* in the latter word.

e. तथापि यत्वा ... अन्वतिष्ठम् ।

f. Carefully explain the above.

g. Expound the samasas in विविधव्यग्रनान्, अविधेय प्रयम्, and अमिर्वापधीन् ।

h. Derive भृशः, नास्तिकान्, कदर्थयन्, चातुर्वर्ण्यम्, and पापिष्ठम् ।

i. Account for the ablative termination in दोर्ध्वल्यात्, the समासान्तः ; in तत्सखः, and the अय् in आकलय ।

गोमिनीवृत्तान्तः ।

1. अय्यामनेककीटोसारः &c. to अभमत् ।

a. Derive अष्टादशवर्षयि, यादृच्छिकीं, कार्त्तान्तिकीं, and पिनड ।

b. Explain . अथ परप्रत्ययाद्वत्तेषु दारेषु यादृच्छिकीं सम्पत्ति-
जननिसमीचीन कार्त्तान्तिकी नाम भूत्वा वस्तुनापिनड शालीप्रस्थो भुवं

वभाम । what are the different meanings of the word प्रत्यय quote the lexicon for it. What do you mean by सम्प्रतिम् Explain the meaning of the indeclinable नाम When do you get the form प्रव्रः instead of प्रस्थः ? Deriv पिनङ्ग ।

c. Parse अस्मान् in अस्मान्भवद्भारयितुम् quoting the grammatical rule bearing on this point. What form should we have expected but for this rule ?

d. Change the voice of शक्तीषि in the last sentence but one, pointing out at the same time the alteration, if any, that such a change would produce in any other part of the sentence.

e. Expound the *sāmāsa* in इमितावधृतः ।

2. एकदा तु शिविषु & c. to अभ्यवधारयितुमिति ।

a. Explain and translate the above.

b. Derive अवसित, भयन्, पक्ष्मन्, भङ्गुर and परम्यरा ।

c. Expound the compounds in the above.

3. ततस्तथा वृद्धदानी &c. to प्रातिपत् ।

a. Derive मितम्भचां, तानवद्, सृजा, स्वादिकृण, and सकृत् ।

b. Expound the *sāmāsas* in सुप्रित्तसमृष्टे, दत्तपादशोर गन्धशालीन्, स्थिरसमायां, भूषणसृजाक्रियाक्षमः, and all the compounds in the last sentence but one.

c. Parse सृजा ।

4. अथ नवभङ्गार &c. to स्वष्टद्वे निम्बे ।

a. Expound the *sāmāsas* in the above.

h. Give the meanings of the affixes in गीमय and बाधेवत् ।

i. Give the लट् form of the root in आचमनम् and the लृङ् of the root in उपयम्य ।

5. पतिश्च &c. निर्विवेकः ।

a. Parse अहीनम् ।

b. Expound the *samāsas* in तदेकाधीनजीवितशरीरः ।

c. What is meant by विवर्गः

उपहार वन्धिप्रतिः ।

1. तैर्भाटताशीरहं बालकमङ्गीकृत्य &c. to पृषीष ।

Derive आशीः, आयुष्मन्, अभिरक्षतात् and अधरीकृत्य । Can you say how आयुष्मन् is obtained instead of आयुष्मन्सम् ।

अपहार वन्धिप्रतिः ।

भट्टे कचिरसृतिः सराजगणसम्पत्तिरमावर्तकी भवदन्त्यसम्भवी न भवति, कथं नयनानन्दी निमित्तेन केन दीनी भवदधीनी यातः, कथ्यतां तथ्येन । What figure or figures of speech occur in this passage ? Expound the *samāsas* in it. Substitute हेतु for मत्त in the passage quoted marking any alteration that the change may necessitate. Parse याथातथ्येन and add the affix व्यञ्च् to अयथातथा ।

पुष्पाङ्गप्रसिद्धः

1. तत्रन्दिनी नवतान्दकारिणी मृगया &c. पञ्चमः

What figure of speech occurs in the above? Give the feminine of वयुर। Explain सुवचनसम्पदा and व्यवहारी।

2. निपतितं बालकं पल्लवकवल निवाददति गजपती etc, to अभावि ।

Parse गजपती, महायहेण, चिरायुष्यतया, पक्कफलमनीषया ।

8. Derive दत्तावलीन, चिगायथ्यतया and समासीन ; and examine the correctness of the expression आददति ।

Explain the sāmāsas in the above.

- सुखेषां सुहृदार्मिकदेवानुकूलदेवभाविन etc. to सम्पितवान् ।

Explain and translate this passage. Derive आगच्छ्यम्, विभाण, and नादयम्। Conjugate the root in विभाण in the past-tense.

अथपालप्राप्तिः ।

अथैव; etc. to सामोदिति ।

Derive अन्वयः, कृत्यः, सत्पुत्रः, and मुद्रिताम् । Explain the compounds in the passage.

सौमदत्तप्राप्तिः ।

1. तदुक्तान्तरं नृणां विविधां चरितं Turn this in

the other VOLG

2. तत्तन्निष्पत्तिरिति चोक्तं । तत्तन्निष्पत्तिरिति चोक्तं । तत्तन्निष्पत्तिरिति चोक्तं ।

a. Explain the *samāsas* in the above.

b. Conjugate the roots in **वीह** and **न्यपतत्** in लुङ् ।

